THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. No. 52. NEW YORK, SATURDAY, MARCH 10, 1838. WHOLE NUMBER 364.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN-STREET.

Standing Committee.

F. Cotheal, Treasurer and Agent, 28 Ann-street,
Lewis Curtis,
Charles Keeler,
Charles N. S. Rowland,
George C. Morgan,
Cornelius Oakley,
John W. Mitchell, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings—Testaments, muslin—Bibles and Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal, 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings—Weller Tracts: vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2, The Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer-book—A Farmer's Account of his Conversion—Early and Professional Years of Hobart, in 2 vols. 12mo, bound in muslin: by Rev. John McVickar, D.D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

*Adopted at the last General Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 28 Ann-street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard	Buffalo, N.Y.
Oliver Steele	Albany, N.Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N.Y.
Arius Nye—Cashier of the Bank of Marietta, Ohio.	
Robert Graffin	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. P. Teller Babbit	Boonville, Mo.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Silas R. Crane,	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio.
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs. Bell & Entwistle	Alexandria, D. C.

POETRY.

For the Churchman.

ODE TO WINTER.

I love thee, Winter, tho' thy name
Comes harshly on the ear,
And foes have called thy frosty face
The saddest of the year.
They say thy tears in hailstones fall,
That bitter blasts are in thy call,
That all things shudder, when thy cry
In the wild tempest hurries by.

Well, tho' thy face may wear a frown,
It is not always so,
And tho' thou send'st in plenty down
The pale unsullied snow—
How many pleasures does it bring
Upon its silent flaky wing;
The merry bells ring out amain,
When it lies thick on hill and plain.

Thou fling'st thy jewels on the bough
Of every naked tree,
And hang'st thy pendant diamonds, where
The poorest hind may see.
And oft thou giv'st us skies as fair
As gentle spring or summer wear;
While pleasantly the soft winds play
And frolic thro' the balmy day.

Thine is the social eventide,
The cheerful crackling fire;
When round the hearth loved faces meet,
And white hands sweep the lyre.
The summer hours may bring, perchance,
From the bright sun a *warmer* glance;
But glowing hearts we dearer prize,
Than brilliant orbs in cloudless skies.

The Christmas faggot blazing high,
The games of wondrous skill—
And oft the bloody legend told,
To make young bosoms thrill;
The gambols in the new fallen snow,
The white balls tossing to and fro—
These prove thou hast some joys to bless,
Tho' thou art famed for dreariness.

Then, let the roses cease to bloom
Beside my cottage door;
And wild birds seek a greener home,
Upon some distant shore.—
The rose of love still blooms for me,
With all its wonted fragrancy;
And fond affection hath a tone
The greenwood songsters ne'er have known.

The summer's flush—its glowing breath,
Its breezes, fruits and flowers,
Are sweet, but not so dear to me
As are the wintry hours;
Storms may be thine, and cold, and snow,
And keen and sharp thy winds may blow;
Yet still, tho' wanting many a grace,
Winter, I love thy rugged face.

New York, Jan. 1838. M. N. M.

The Nonconformists.—Few things have been more industriously misrepresented in this country than the Act of Conformity passed in the reign of Charles II., a refusal to comply with which procured for the recusants the designation of Nonconformists. Their story is generally told so as to awaken in their behalf the liveliest sympathies, and excite odium against the Church of England for the alleged exhibition of a persecuting and intolerant spirit. In order to form a judgment of the real merits of the case, the reader will do well to peruse the following history of the origin of the Nonconformists. It is from the pen—not of a clergyman, who might be deemed a prejudiced narrator, but—of a layman, and one no less distinguished for candor and liberality, than for genius and erudition; we mean Robert Southey. The nonconformists have been as loudly eulogized for their vital godliness, as their contemporary ministers of the Established Church have been depreciated for the dry morality of their preaching. Both parties doubtless had their faults; but if it be left for us to decide, we must confess that we prefer the dry morality of the latter, with the accompaniment of a lukewarm piety, to the vital godliness which could cloak under extraordinary professions of religion such "knavery" as the impartial voice of history has fixed upon Calamy and his associates.

The narrative which follows opens the story shortly after the commencement of the reign of Charles II.

The national feeling had already been manifested. At the moment when the cannon announced the king's peaceful return to the palace of his fathers, some of the sequestered bishops, and other clergy, performed a service of thanksgiving, in Henry the Seventh's Chapel, with feelings such as no other service of joy can ever have excited. In most parts of the country, where the minister was well disposed, a repeal of the laws against the liturgy was not waited for, so certain was it held, by every sound old English heart, that the constitution of their fathers, in church as well as in state, was now to be restored. The Presbyterians felt this; but when they saw how impossible it was to obtain a real triumph, they sought for such a compromise as might be made to bear the semblance of one. Their hope now was, that the Church would give up some of its ceremonies, and alter the liturgy to their liking. But in aiming at this their leaders proceeded with a bad faith, which, when it was detected, abated both the hope and the wish of conciliating them.

After a conference between some of the London ministers, who were the heads of the Presbyterian party, and an equal number of the loyal and long sequestered clergy, the king published a declaration, stating that he had commanded the clergy on both sides to meet, and agree, if possible, upon an act of uniformity, which might be confirmed in Parliament. In the mean time, he signified his pleasure that both should be at liberty, the one to use the liturgy, the surplice, and the sign of the cross; the other to follow their own custom. The draught of this declaration was shown to the London ministers before it was promulgated; it then contained a clause in which the king declared his own constant practice of the common prayer, and said, he should take it well from those who used it in their churches, that the people might be again acquainted with the piety, gravity, and devotion of it, and that their living in good neighborhood might thus be facilitated. After some days' consideration, some of the minsters, and Calamy among them, who was one of the most active and influential of that party, came, deputed by the rest, to the Chancellor, Lord Clarendon, and requested that this clause might be omitted, saying they desired it for the king's own end, and that they might the better show their obedience and resolution to serve him. They would first reconcile the people, they said, who for near twenty years had not been acquainted with that form. They would inform them that it contained much piety and devotion, and might lawfully be used; they would then begin to use it themselves, and by degrees accustom the people to it. And this would have a better effect than if the clause were published; for they should then be thought in their persuasions, to act not from conscience and duty, but for the sake of complying with the king's wish, and meriting his favor; and they feared other ill consequences from the waywardness of the common people, who required management, and were not to be brought round at once.

Clarendon believed them, and in their presence repeated to the king what they had represented. They again protested that their sole object was to promote the king's end; Charles also gave them credit for sincerity, and the clause was left out. The people were generally satisfied with the declaration; but it was soon perceived that the Puritanical clergy were not, and that their emissaries were employed in exciting discontent. Their letters were intercepted; and among many of a like tendency was one from Calamy himself, to a leading minister in Somersetshire, entreating that he and his friends would persist in the use of the directory, and by no means admit the common prayer in their churches; for he made no question, but that they should prevail further with the king than he had consented to in that declaration. This proof of knavery in the leaders was followed by an instance of sufficient effrontery to defeat its own purpose, the days of mob petitioning being over. A petition was presented in the name of the London ministers, and many others of the same opinion, thanking the king for his declaration, and saying they received it as an earnest of his future goodness, in granting all those other concessions which were absolutely necessary for the liberty of their consciences; and they prayed that the wearing the surplice, and the use of the cross in baptism might be absolutely abolished, as being scandalous to all men of tender consciences. The names of those persons who had attended at the conference, and requested the king to withdraw the clause, were not affixed to the petition; but it came signed by those who had deputed them; and after these proofs of effrontery and bad faith, it was plain that nothing could be effected with such persons by conciliatory means.

Conciliation, however, was still tried; and after the vacant sees had been filled up, and the act repealed which excluded the bishops from Parliament, the bishops were required to make such alterations in the Book of Common Prayer as they thought would make it more acceptable to the "dissenting brethren," and such additions as the temper of the present times, and the past calamities required. Neither the good, nor the evil, which were predicted from this measure, ensued. The alterations did not conciliate a party whom nothing could have conciliated; nor did they afford a plea for representing that the Church had in any respect changed its tenets or its ceremonies, or admitted that they stood in need of reform. Long conferences took place between the bishops, and the most eminent of the Presbyterian clergy, of whom Baxter, Reynolds, and Calamy, were the most conspicuous. The former offered, on the part of his brethren, a liturgy which they had authorized him to compile; and presented their exceptions to that of the Church: it is even pitiful to see how captious and utterly frivolous are the greater part, the very few to which any weight might have been assigned lost all their force from being mingled with such empty cavillings. And the conference ended in showing how hopeless it was that any thing like union could be effected.

It is obvious that no possible comprehension, consistent with the existence of the Establishment, could have taken in any other class of nonconformists than the Presbyterians. The Independents, and a host of other sectaries in their endless varieties, must necessarily have been excluded. The same difficulty was found in the way of a general toleration; for there were few of these sects who did not hold opinions which, in the judgment of the others were intolerable; and there were some whose madness it was impossible to tolerate. The Levellers, and the Fifth Monarchy men, have been formidable enough to disquiet Cromwell; and they were fanatical enough for any attempt, however desperate or atrocious. A band of these madmen sallied from their meeting-house, proclaimed King Jesus in the streets of London, killed some twenty men, and lost as many themselves, before they could be secured. This explosion, the discovery of some treasons, and the report of more, operated grievously against the whole bodies of dissenters. It was not sufficiently considered how widely the great majority of them differed in opinion from these rabid enthusiasts, because it was known that the principle of discontent was common to them all, and that discontent passes easily into disaffection. The general feeling therefore was against any compromise with men, to whom the nation imputed all its long calamities; and Charles did not think himself bound, by his declaration from Breda, to any thing more upon the subject of religion than to pass such an act as the Parliament might think proper to offer. A new Parliament had been called, and under circumstances in which the public feeling could be fairly represented. The liturgy as approved by the convocation, and confirmed by the king under the great seal, was presented to it, and received; and an act of uniformity passed, with some clauses which the wisest statesmen and truest friends of the Church disapproved, but were unable to prevent. One of these excluded all persons from the ministry, who had not received Episcopal ordination; all therefore who had received Presbyterian orders were to quit their benefices, or submit to be reordained.—Another required a subscription from every man about to receive any preferment in the universities or the Church, declaring his assent and consent to every thing in the Book of Common Prayer,—words which gave occasion to cavils of the same kind as had been raised against the *et cetera* oath. But the touchstone was a clause, which the Commons introduced for another qualifying subscription, wherein the subscriber declared it was not lawful upon any pretence to take arms against the king; abhorred the traitorous position of taking arms, by his authority, against his person; and renounced the covenant as imposing no obligation upon him or any others, and unlawful in itself. Any clergyman who should not fully conform to this act by St. Bartholomew's day, which was about three months after it was published, was, *ipso facto*, to be deprived of his cure; and the act was so worded, as not to leave it in the king's power to dispense with its observance.

It was rigorously enforced, and about two thousand ministers were deprived. The measure was complained of, as an act of enormous cruelty and persecution; and the circumstance of its being fixed for St. Bartholomew's day gave the complainants occasion to compare it with the atrocious deed committed upon that day against the Huguenots in France. They were careful not to remember that the same day, and for the same reason, (because the tithes were commonly due at Michaelmas,) had been appointed for the former ejectment, when four times as many of the loyal clergy were deprived for fidelity to their sovereign. No small proportion of the present sufferers had obtained their preferment by means of that tyrannical deprivation; they did but now drink of the cup which they had administered to others. Not a few had been deeply implicated in the guilt of the rebellion. But this ill consequence was sure to follow, from a measure not otherwise impolitic, and fully justified by the circumstances of the times, that while from the pride of consistency, and from conscientious scruples, some men of genuine piety and exemplary worth were expelled from a Church, in the service of which they were worthy to have held a distinguished rank, others retained their benefices, who would have been a reproach to any Church, and to whom it was matter of indifference what they subscribed, and whether they took the covenant or renounced it. Reynolds was among the better and wiser minds who conformed; he accepted the see of Norwich. That of Hereford was refused by Baxter, and that of Lichfield by Calamy: how strongly the latter was attached to his party is proved, by the dishonorable manner in which he attempted to promote his cause; the stronger intellect and more ingenuous temper of the former were clouded by old prejudices, petty scruples, and the perpetual sense of bodily infirmities, which made his protracted life little better than one long disease.

The nonconformists having so recently been masters could not easily be convinced they were a very small and a very odious minority. They expected that the display of their numbers would make the government feel it necessary to conciliate them by some concessions, and that there would be a difficulty in supplying the pulpits from which they were excluded. Being disappointed in both expectations they deliberated whether it was not expedient for them to follow the example of their predecessors, and shaking the dust of England from their feet, migrate into Holland, or into the American colonies, where their brethren were established, and the first difficulties of colonization had been overcome. If the government had been conducted upon any settled and steady system of sound policy, it would have encouraged them in this intention, and afforded them every possible facility and aid for their voluntary removal. But on the part of the court there was neither wisdom nor sincerity. Lord Clarendon, the wisest, because the most upright of all statesmen, was counteracted in his views by dark intrigues and selfish interests.—And a course of apparent inconsistency was pursued, the secret object of which was by sometimes harassing the nonconformists, and sometimes raising their hopes, to keep up their state of excitement, and hold them together as a party, till through their means, a toleration, which should include the Papists, might be brought about, and a way prepared for the re-establishment of Popery in the plenitude of its power, its intolerance, and its abominations.

From the London Christian Observer.

SCOTT AND HENRY ON THE BAPTISM OF THE HOUSEHOLD OF LYDIA.

A critical commentary is intended to explain the word of God; a devotional commentary to apply it to the heart and conscience. The commentaries of Scott, Henry, and many other pious and learned divines, unite both characters; and so, I am happy to say, in a good measure, does the Tract Society's publication, to which you have lately referred, entitled, "A Commentary on the Holy Bible, from Henry and Scott, with occasional observations and notes from other writers." But the Society's plan renders its expositions very defective. I do not indeed expect to find in a popular commentary erudite disquisitions, or unimportant controversies, which would be quite misplaced: but as the work is stated to be "for public or private use, for the traveller, the Sunday school teacher, and the visiter of the sick, and for family reading;" and as it professes to give "the most important observations of those excellent divines" above mentioned; and promises that "few texts will be found unnoticed;" no question of moment which could naturally arise in reading the Scriptures should remain unanswered, so far as the brief limits of the work allowed, and "important observations" are to be found in Scott or Henry to supply the needful information.

It is now considerably more than a quarter of a century since I first became a Sunday school teacher—one of those very classes of persons for whose use the Society's Commentary is stated to be compiled; and many times, both in Sunday school teaching and in "family reading," have I had to reply to the very obvious question, "Why are infants baptized?" in answering which I have frequently alluded to the narrative of Lydia, whose heart, the Lord having opened, "she was baptized, and her household."

On turning to those "excellent divines," Henry and Scott, I find that they have both some "most important observations" on this subject, well adapted for the instruction of "Sunday school teachers," and for "family reading;" and as the text respecting the baptism of Lydia's household is one which necessarily creates inquiry, and involves momentous considerations, and as "few texts," it is said, "are unnoticed in the Society's Commentary," it might be supposed that the due explanation of one of such striking interest, and which relates to the daily and hourly practice of the whole Christian world, and upon the obvious bearings of which every member of every family ought to be well informed, would not be neglected in a commentary upon the whole Scripture, designed for general edification; more especially as both "the excellent divines" whose other statements are made use of, have some "most important observations" upon it. But in virtue of the compact, arranged among a few leaders at the outset of the Society, in consequence of the weighty influence of the Baptist connexion in its organization,* this sacrifice, and many similar sacrifices, are, I suppose, unavoidable; for certain it is not a word of explanation is afforded.

The following are the remarks of these excellent divines; from which it appears that the Society publishes what it calls "A Commentary from Scott and Henry," with the opinions of both these writers silently suppressed. Mr. Scott says, "Thus she was led to embrace the Gospel, and was baptized, with her household, the adult part of which, no doubt, were instructed in Christianity along with her. There is no proof that there were children in her family, though it is probable there were: the Syriac version, indeed, renders it 'the children of her house;' but this only shows the sentiments of those who made the early translation. The language here used can never consistently be used in the narrative of those who oppose infant baptism." Matthew Henry says, "She was baptized, and by that solemn rite was admitted a member of the Church of Christ; and with her her household also was baptized; those of them that were infants, in her right—for if the root be holy, so are the branches—and those that were grown up, by her influence and authority. She and her household were baptized, by the same rule that Abraham and his household were circumcised, because the seal of the covenant belongs to the covenanters and their seed." Not one syllable of either of these passages is given, or the slightest allusion made to them in the Society's Commentary, professing to be compiled from Scott and Henry.

---

* Your much-esteemed correspondent, Mr. Bickersteth, speaks of the Tract Society as representing not any particular church, but what is common to the Christian commonwealth of churches. If so, I must assert that the churches were deceived; for they never formally gave their assent to this secret article, which was known only to a few of the leaders of the Society. In making the Society the organ of the common weal of Christendom, Mr. Bickersteth has done the Baptists much service; for they will argue that, though particular churches dedicate children to God in baptism, yet the common weal of Christendom has agreed to pretermit all mention of any such duty, so that it cannot be thought a very urgent matter; whereas the Baptist *does* consider *his* view *very* urgent.

From the Gentleman's Magazine, 1747.

CHARACTER OF BISHOP HOOPER.*

Bishop Hooper was a man of great learning, which was not smattering and superficial, but solid and universal; and his talents so great in every distinct part of knowledge, that the masters of each faculty have thought their profession to be the Bishop's peculiar study. The lawyer might suppose him bred to the bar, and conversant in nothing but statutes and reports. The casuist might think his whole time spent in canonists and schoolmen; and the divine, in fathers and councils. The antiquary might tie him down to medals and charters; and the linguist fancy him always poring upon Lexicons, or else the several eastern languages could not be so familiar to him as *Latin* and *Greek*.—The philosopher found no science out of the reach of his comprehensive genius; nor the masters of polite literature, any graces in the classics, which had escaped his observance.—Yet in all these several attainments, his surprising excellency was, that the variety of learning did not distract his thoughts, nor the intenseness of study sour the facetiousness of his humor.—He so tempered the crabbedness of the mathematics with the politeness of the orator, the legends of the rabbins with the fidelity of the fathers, and the occurrences of modern history with the transactions of antiquity that he was as delightful in his conversation, and as entertaining in his friendships, as he was profound in his knowledge, and ornamental in his life.—With regard to the character of a gentleman, his accomplishments were so great, as not only to excel those of his own profession, but to be a match for such as had made conversation and ceremony their sole and ultimate study. It is observable, that much study makes men pettish and morose; that a recluse life is an impediment to conversation; and that learning itself is imperious and dogmatical. But in our prelate all these acquisitions had the quite contrary effects. His study was to promote good manners; his retirement, to make a more glorious appearance; and his learning, to propagate affability and condescension. The private course of his life, would force any one to confess, that he was far from affecting popularity, or doing any thing for noise and ostentation. But his appearance was so venerable, his conversation so endearing, and his demeanor so uncommon, as to render him the most popular and noted prelate of his order. But in the midst of these civilities and accomplishments, it is still remarkable, that the gravity of the bishop kept the ascendant of the gentleman; and that his principles were too stiff to bend to any company.—His zeal and integrity were inviolable, and truth was never lost in a crowd of words. His sincerity was no sufferer by his complaisance; nor was the courtier too hard for the Christian. He looked upon himself as married to his diocese; and notwithstanding his numerous acquaintance and extended friendships in other parts of the kingdom, he confined his preferments to his own children, the residing presbyters of his proper diocese. Nepotism had no share in his favors, and relations were kept at a distance. The laborious clergyman would find himself surprised into a preferment, whilst he was sweating at his duty. The modest and humble man would be dignified in his obscurity, without the fatigue of attendance, or the formality of a petition. The care of his parish was the best recommendation of a pastor to this vigilant prelate; and the continuance in his duty the most obliging requital that could be made him. Where the service was great, and the congregation numerous, some marks of distinction were certainly placed, and the minister was seasonably advanced, to secure a higher reverence to his person, and a kinder acceptance of his labors. Every one of his clergy had the favor of a son, the access of an equal, and the reception of a friend. No angry looks did intimidate the petitioner, no tedious formalities protract his business, nor any imperious officers insult the clergy.

---

* This worthy man was one of Queen Anne's bishops, and succeeded the learned Bishop Kidder in the see of Bath and Wells, where he remained to his death, in 1727, near 25 years, refusing those of London and York, and other honors, all offered; for he never directly nor indirectly made interest for any preferment.

BISHOP FELL'S CHARGE.

The following charge was delivered by Bishop Fell, at his triennial visitation in the year 1685, and was first published in the Christian Observer of 1804.

Although the lapse of three years since we met last, does of course occasion our meeting at present, my desires to see and speak with you in our great and common concern, offer a more forcible inducement.

I need not tell you in what condition the Church now is, assaulted by the furious malice of Papists on the one hand, and fanatics on the other; and amidst the machinations of those who are zealous for a sect or party, more fatally attempted by the licentiousness and sloth of those who are indifferent to any, or opposite to all.—When those unhappy numbers are subducted, it is lamentable to think how few the remainder are; what scanty gleanings are left to God, amidst the plenteous harvests which the devil makes.

To this calamity there can come but one accession; that the torrent of impiety should bear down all resistance, and at once countenance the disorders of the profane, and the despondency of the good, and thereby leave no sort of men untainted; and this, I fear, is in a great measure our case.

If at any time I press my brethren of the clergy to labor the reduction of the Dissenters, I am told they are perverse and proud, and will not hear, will not be treated with. If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which our Church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. If I call for catechising, it is said, the youth are backward, and have no mind to come, and parents and masters are negligent to send them. If I insist on frequent sacraments, the indevotion of the people is objected; they are not willing to communicate, or they are not fit. And so when the minister has thoroughly accused his flock, he thinks he has absolved himself; his church becomes a sinecure; and because others forbear to do their duty there remains none for him to do.

But, my brethren, do we think in earnest that excuses of this sort can serve the turn, or that they will be admitted by the Almighty when he comes to judge the world? That our account of immortal souls, the price of the blood of the Son of God, committed to our trust, will be so easily despatched? At the great day of reckoning we shall find the contrary of this. If our people be negligent, we are the more obliged to industry; if they are indevout, we ought to be more zealous; if they are licentious, we must be the more exemplary: where sin abounds grace should much more abound. Nor let men say, the people will not be prevailed upon—how know we what will be hereafter? They who resisted one attempt may yield to another; or if they yield not to a single instance, they may to many and more pressing. They who come not into the vineyard at the first or second—no not at the ninth or tenth hour—may be prevailed with at the eleventh; or last. And as God Almighty is not weary, but stretches out his hand all the day long to a stiff-necked and gainsaying people, so must his messengers continue their endeavors, must preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-sufferings and doctrine. As bad as times are, they are not worse than they were at the first planting of the Gospel. Yet then, though no magistrates assisted; nay, with all possible violence opposed: though heathenism, vices, and heresy; though men and devils set themselves against the truth with their force and resolution; the courage and virtue of the clergy then prevailed. And if we would live as exemplary, labor as faithfully, and die as readily for our professions as they did, we should not want the same success.

In the mean time, *this* we know; events are in the hands of God, but duty is in ours. When we have done all that we can, we have done all that is required, and our gracious God will expect no more. If our labor be lost to our unhappy flock, it shall not be lost to us; and though we save not others, we shall save our own souls at the great day.

THE SYRO-PHENICIAN WOMAN.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.—*Matt.* xv. 28.*

The history from which the text is taken relates one of the most remarkable passages of our Saviour's life. By comparing St. Mark's account with St. Matthew's, we learn, that in the course of his journeys he came into the coasts of Tyre and Sidon, a little without the limits of Judea; and going into a house, probably to rest himself, he desired not to be made known, lest possibly he should unnecessarily offend the Jews by appearing to converse familiarly with the Gentiles. Or he might see no probability of doing good there, and did not wish to have any applications made to him. These are reasons commonly assigned by commentators. There is another reason which appears to me more probable, and which will presently appear. But, however private he might wish to remain, a woman of the country, who had heard the fame of his miracles, got notice of his being there, and maternal affection excited her to apply to him for the relief of her daughter, who labored under a great affliction. The woman was a Greek or Gentile by religion, and a Canaanite by birth. By St. Mark she is styled a Syro-Phenician. The country of Canaan is by the heathen historians called Phenicia, and Syria almost surrounded it; a Syro-Phenician is, therefore, one born in Phenicia or Canaan of Syrian parents, or one born near the limits of the two countries. Coming into our Saviour's presence she addressed herself to him with great earnestness, *Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with the devil.* It is remarkable that this woman accosts our Saviour by those titles which the Jews commonly applied to the Messiah. These titles she had learned of the Jews, near whose country she lived, and with whom she must have frequently conversed. And it is a sure indication that these titles were at that time commonly given by the Jews to our Saviour, thereby acknowledging him for the Messiah. The greater was the crime of the Scribes and Pharisees in using their influence with the people to reject him, when they were so ready to acknowledge him in his true character; and the greater crime in them to be prevailed on to renounce him, in whom they were convinced all the marks of the Messiah were united.

However ready our Saviour was, at other times, to attend to every application made to him, of this submissive and earnest address he took no notice. Not discouraged by his neglect, she continued her application with so great importunity, that his disciples, either pitying her anxiety, or impatient of the trouble she gave, joined in her petition, and requested their master to grant what she asked. To them he returned an answer, but it was an answer of discouragement—"But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel. My personal mission is to the house of Israel, to bring them to repentance, and to the knowledge and acceptance of the salvation of God; and not to the Gentiles, and therefore not to this woman.'" For the time when the partition wall between Jews and Gentiles was to be broken down was not yet come; nor was it to take place till after his triumphant ascension into heaven.

Not yet discouraged, she came and worshipped him; falling on her knees before him, she said, "Lord, help me." In this posture she obtained a reply; but such a one as was enough to have damped all her hopes, and put an end to her entreaties:—"It is not meet to take the children's bread and to cast it to dogs." This was just such an answer as she might have expected from a proud Pharisee, who used to style themselves, the children of God, and the rest of the world dogs, or brutes. Possibly the woman had been used to this language, and may have expected it. The answer did not discourage her supplication, but on the ground of it, acknowledging its justice, she continued her request. "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. I know, O Lord, that I am unworthy of thy attention. Neither I, nor my family, nor the race from which I am descended, have any right to the children's blessing, much less to deprive them of their privilege. But for them thou hast wrought many miracles—thou hast healed their sick, thou hast cleansed their lepers, thou hast given hearing to their deaf, speech to their dumb, sight to their blind, and from their possessed thou hast cast out devils. Like children, indeed, at their father's table, they have been full fed with thy miraculous goodness. Wherefore, Lord, pity and help me also, though an alien from thy family. For even the dogs, though they have no right to the children's bread, are indulged in eating the crumbs that fall from the table." This faith and humility opened the door of mercy; "O woman," &c., was the gracious reply. Believing the word of Jesus, she departed, and found her daughter had been healed in the very instant.

Many useful lessons may be drawn from this history by the pious Christian, and

1. He will learn from it the great efficacy of fervent and constant prayer, when accompanied with faith, patience, and humility. These three noble virtues were in a most eminent degree possessed by this Gentile woman. She believed Jesus could and would help her, and therefore she applied to him, and with the greatest patience and humility, bore the appearance of indifference, neglect, and contempt. But her reward was at hand. That goodness which bestowed the grace, conferred the reward; but conferred it not till the grace had been duly exercised, and tried to the utmost.

It seems not improbable that our Saviour, who constantly went about doing good, took this journey into the country of Tyre and Sidon, merely for the purpose of relieving, and by relieving, instructing this good woman; for as soon as this was done, he returned: and that his desiring not to be known, his silence when she applied, his contemptuous and reproachful answer, were only intended to throw difficulties in her way, and thereby exercise and strengthen the virtues of her heart: that, being made fully sensible of her own weakness and natural vileness, the blessing intended her might be the more thankfully received, and make the deeper impression on her; and lead her to look for spiritual life and salvation to him, to whom she saw the powers of nature were subject. Let us learn from her to put up our prayers to the throne of grace, with constancy, fervor, faith, patience, and humility. Let us also learn to ask only for things proper for us. With what malady this woman's daughter was afflicted is hard to determine. Some commentators have supposed, that what is in the New Testament called being possessed of the devil, was no more than what we now call distraction and epilepsy, or the falling sickness. But other diseases are mentioned in the New Testament by their proper names, and why these should not have been so I see no reason. Besides, they are mentioned as real possessions, not merely as bodily diseases; and the primitive histories of the Church do positively speak of the power evil spirits then had of possessing and tormenting the bodies of men. They affirm that such persons were cured by the prayers of the Christians, and openly challenge their enemies to deny the fact if they could. They say, too, that this power of the devil gradually declined with the oracles, till at the end of about 200 years, there were no more possessions, and no more oracular answers given in the heathen temples.

Now, though by God's goodness, this power of the devil is at an end, and he can no more seize and torment the bodies of men, yet his power over their minds, however secretly the matter is effected, is certainly very great.—Wicked tempers, passions and lusts are surely from him, both in their origin, and in their exercise. From these then let us pray to be delivered, that they may be cast out from us, with the same earnestness, constancy and faith, that this woman did for the relief of her daughter; and if we depend on God with the same patience and humility, we shall as surely succeed as she did. These tempers are in us the root of all evil—they keep up our separation from God—they keep us in bondage to the kingdom of Satan, and are as surely the source of misery to our souls, as the actual possession of Satan would be of torment to our bodies.—From them no power but Christ's can deliver us, and he will deliver us if with earnest prayer and true faith we apply to him.

2. From our Saviour's saying, "It is not meet," &c., we may learn that there is a real and great difference between the children of God, those that are in his Church, and the rest of the world; and that however high they may hold themselves who disdain to submit themselves to his command, and enter themselves into his family, they have no covenanted right to the blessings and privileges of it. They are his creatures, it is true, and he can dispense his favors to them as he sees proper. But the blessings of his Church belong to his children, to those who are in covenant with him; they are their bread, the support of their spiritual life.

---

* From the gospel for the second Sunday in Lent.

3. Let us learn that humility becomes the children of God, and that they who enjoy so great a privilege ought to walk worthy of it, and live in obedience to that Father who has adopted them to be his children, and made them members of his kingdom in this world, and heirs through hope of his kingdom in heaven. In this state were the Jews. But through their pride and arrogance, supposing they held through birth and merit what they held only by the favor of God, indulging themselves in lusts and tempers inconsistent with the character of God's children, reviling, despising, and hating those who wanted the privileges they enjoyed—neglecting to cultivate those tempers, and to cherish that spirit which marks the children of God, which indeed makes them to be truly such, and refusing to repent of their wickedness and return to God, when he so repeatedly and lovingly called them; he hath, for the present, thrown them off, taken their inheritance, the bread, the blessings and privileges of his covenant from them, and given them to us, who are of the race and stock of the Gentiles. We hope, however, and trust, he will, in his own good time, recall them and make them with us partakers of his heavenly promises. From their folly let us learn wisdom. And as we beg of God his grace and Holy Spirit to enable us to walk as his children should do, let us not abuse it, or neglect it. Not valuing ourselves on our privileges so as to neglect our duty, but in all meekness, and humility, and patience, and love, walk as his children indeed.

4. The Church having directed us at this holy season to a particular examination of our Christian state, and to a regular course of abstinence from bodily enjoyments that we may the more seriously attend to the concerns of eternity, most certainly intended (by the gospel for this day) to direct us to importunate and ardent prayer to God, that he would by his Holy Spirit discover to us the corruptions of our hearts, and lead us to true penitence and amendment, by the example of success that attended the fervent and humble importunity of the anxious mother who solicited relief for her daughter.—It is not uncommon for serious Christians, especially young ones, to complain, and fall into some degree of discouragement, because they think their prayers are not heard, at least not answered. Let it be remembered, that God will always do what is best. We may ask what is improper for us, and through goodness he may not comply with our requests. He may see that some delay will strengthen our faith, increase our patience, and perfect our humility: and when this is accomplished, it may be right to give what before would have been hurtful to us. And whether he give or not, our prayers have had a good effect, if they have produced or strengthened these qualities in us. It is not to be supposed our prayers make any alteration in God. Whatever change they produce must be in ourselves. By exercising our faith, and hope, and patience, and humility, and penitence, they produce, through the operation of his Spirit, and strengthen and perfect those qualities in us, and thereby make it proper for God to treat us in a way that would have been very improper while we wanted these qualities, or while they were weak and languid in us. Be this then our confidence, that whatever may be the other effects of our prayers, while they proceed, from faith in God, that he does love us and will help us, from resignation to his will, that he knows and will do what is best—they are doing us good, increasing in us the spirit of heaven, and daily making us more and more fit for his eternal kingdom. To which heavenly kingdom may he bring us all, through Jesus Christ. Amen.

COMMUNICATIONS.

For the Churchman.

A Critical Grammar of the Hebrew Language, by Isaac Nordheimer, D. P. of the University of Munich; Professor of Arabic, Syriac, and other oriental languages, and acting Professor of Hebrew in the University of the city of New York.

Mr. Editor,—The attention of your readers has recently been directed to the subject of Hebrew learning, a lately published lexicon having elicited several communications. To Christians in general, and particularly to the student of the Bible, it cannot be otherwise than gratifying to know that this very ancient and venerable tongue is exciting among us the interest which has heretofore been exceedingly limited in its influence. Twenty-five years ago, it was scarcely possible to procure such assistance, either of proper elementary books or of competent instructors, as would offer sufficient inducement, even to an enterprising and studious youth, to attempt to master this language, in which the records of earliest inspiration were written.—The volume of the Old Testament was emphatically a sealed book, even to many who wished to be able to interpret it, because they could find none who could break the seal, and explain the contents. It was not easy even to procure a good edition of the Hebrew Bible, and a grammar in the vernacular tongue, or a lexicon (except that of the Hutchinsonian Parkhurst) may be said to have been a desideratum. At present, however, the case is widely different. Books and teachers are now easily obtained, and the student who wishes to trace the analogy of languages, as one branch of his philological investigations, or to understand the Old Testament in its original tongue, enjoys every facility, and needs nothing but moderately industrious application to secure his object. The Bible, and the grammar, and the lexicon, are all within his reach; and the whole apparatus necessary to enable him to begin his studies can be procured at a price not exceeding what would be demanded for an equal amount of matter in the English language.

The successful prosecution of Hebrew is now therefore within the reach of every one who makes pretensions to scholarship. While the facilities just mentioned offer inducements to all students to pay attention to this, in so many points of view, most interesting language, they take away from the student of divinity every shadow of excuse for neglecting it, and strengthen the grounds on which it may be proved to be his duty to cultivate it. A satisfactory interpretation of the Bible must of course be founded on the original texts; it must be an interpretation of the Hebrew of the Old Testament, and of the Greek of the New. The very first condition, therefore, required of him who would be an interpreter, (and is not every minister of the Gospel professedly an interpreter?) is a competent acquaintance with these languages; that is to say, such an acquaintance as shall enable him to read and analyze with grammatical correctness. Can any good reason be given why a young man of education should think of beginning to explain the Old Testament without having acquired some knowledge of Hebrew? Is it not true that very few intelligent candidates for the ministry pursue their studies many months without regretting that their philological preparation is so imperfect? If those who intend to become students of divinity could be induced to acquire a considerable knowledge of Hebrew before commencing their theological course, they would prosecute the study of the Bible with tenfold satisfaction. They would feel that they were advancing toward the desired object on solid ground, if not with rapidity, yet with certainty. They would be the better able properly to appreciate the instructions of a teacher, and would the sooner become prepared to judge respecting their correctness, and to form right opinions on the various topics connected with interpretation. And the comparative facility with which the acquisition can now be made removes every possible objection which might otherwise be urged. The uninterrupted application of three or four hours a day for six months directed to the grammar of the language, the forms of the words, and especially the paradigms of the verbs, with which the learner ought to make himself thoroughly acquainted, and also to reading and analyzing, would enable a diligent student to realize the advantages just mentioned.

These remarks, Mr. Editor, have recurred to my mind with more than ordinary force, in consequence of having read very recently some parts of Dr. Nordheimer's Critical Grammar of the Hebrew Language. With the view of directing attention to this valuable work, which I cannot but hope is destined to have no little influence in the progress of Hebrew learning in our country, I beg leave to occupy a portion of your columns.

Dr. Nordheimer's grammar may fairly be called an original work. The intelligent reader will hardly misunderstand me. I do not mean to say that a considerable portion of its contents are not the same as may be found in other grammars; for this could hardly be otherwise, as every good grammar of a language must exhibit the leading phenomena of its formation and construction. But the author is no translator of another's principles and views, published in English under his own name. He is an independent thinker. The principles from which he maintains the phenomena of Hebrew grammar to be derived are the result of his own reasoning founded on fact and analogy, not dogmas universally assumed by a large class of grammarians. As might be expected, the results arrived at are not unfrequently different from those heretofore exhibited. To illustrate this prominent characteristic of the grammar, I might refer to the view there given of the use and rationale of the dagesh lene, to the analysis and derivation of the article, which grammarians almost uniformly trace to the Arabic, to the influence of weak letters on homogeneous vowel sounds, and to a variety of other points. But it is most particularly conspicuous in the formation and arrangement of the declensions of nouns.—These the author has reduced to four, rising from the very simplest form of that which admits the greatest degree of change. The first "in the construct state retain the form of the absolute;" the second "form the construct by shortening or entirely rejecting a vowel;" the third consists of "nouns which undergo both a shortening and a rejection;" and the fourth are "feminine nouns, which in forming the construct have a peculiarity of their own, independent of which they belong either to the first, second, or third" of the four classes. p. 224. Let this simple arrangement be compared with that of certain other grammarians, who have so multiplied the "species" or declensions of nouns, with their respective divisions and subdivisions, as to make it impossible to retain them in memory, and it will immediately be seen that the advantage is greatly in favor of Dr. Nordheimer's entirely original arrangement.

T. H. S.

(*To be continued.*)

For the Churchman.

Humbugs of New York; being a Remonstrance against popular delusion, whether in science, philosophy, or religion. By David Meredith Reese, M. D. New York: John S. Taylor, Brick Church Chapel. 1838.

There are two among the prominent sects of Christendom, who are most deeply involved in the sin of embarrassing, delaying, and hindering the conversion of the world, especially so far as the heathen nations are concerned; and to these especially does the work of reformation belong, unless they are prepared to put their ultra-sectarianism into the scale, as of more intrinsic value than the souls of men. The first of these is in the Baptist denomination, a large portion of whose ministry and membership cannot even unite with other Christians in furnishing the Bible to heathen nations in their own language, unless the word *immerse* is substituted for *baptize*, when it occurs in our English translation. If this be not the very climax of ultra-sectarianism, we despair of indicating its existence any where.

But this sect exhibit the same spirit on a larger scale in their missionary labors among the heathen; and when other denominations are attempting to labor in juxta-position with them, cultivating the same field, the most melancholy and ruinous features of ultra-sectarianism are soon developed among the converted heathen. The converts of the Baptist missionary having been instructed in the nature of the Christian faith, are baptized by immersion; and thus far all is well. But now they are taught that no other mode is scriptural—that the converts of other missionaries, by whom sprinkling or pouring has been performed, are *un*-baptized, and by the dogma of "close communion" they are prohibited from uniting at the Lord's table in commemorating the death of Christ, with any who have not been immersed, and instruct all that the sin of doing so would be little short of returning to their idols, or resuming the mummeries of paganism which they have renounced.

Let a community of heathens dwelling in close proximity with each other, have the Gospel introduced among them by two or more missionaries, one of whom is an ultra-baptist, and if they are mutually successful in making converts, the proselytes of the latter, by the necessary training of their ultra-sectarian teacher, may be as effectually estranged from Christian fellowship with those of the former, as they are from the idolatrous heathen around them. A partition-wall would be thus erected, which, though deplorable in Christendom, would be infinitely more disastrous on missionary ground, when the absence of light and knowledge on kindred subjects must result in a confusion of tongues like that of Babel.

But there is another form of ultra-sectarianism for which the Church of England and the Protestant Episcopal Church are responsible; and as the latter has recently entered into the missionary work with laudable zeal, the fruits of this spirit will soon appear in their distant fields of labor. While, as we have seen, the Baptist missionary would keep his converts within his fold by his proselyting and ultra-sectarian weapon of immersion, should his fellow-laborer be an ultra-Episcopalian, all who are gathered into his fold would be instructed that there is but one "true Church of Christ," and that is his own, and that all others are only "meeting-houses." So also they would be indoctrinated into the belief, that there is but one "true minister of Christ" in the mission, and that all the rest are only "preachers," not ministers; and of course it is not lawful to receive the ordinances at any hands but his. Thus, another partition-wall may be erected, as high and impassable as that which is henceforth to separate them from their old idolatrous and heathen system of religion.

It were idle to discourse further upon so obvious a truth as that such missionary labors scatter the seeds of their own dissolution, even in the act of gathering in the harvest with which they may be favored by the Lord of the vineyard. In planting Christianity in a continent of heathenism, such missionaries sow the tares of strife, discord, and disaffection among brethren; and, in truth, they propagate the weaknesses, follies, and vices which encumber and disgrace Christianity at home, in foreign and heathen lands. They are led into this fatal error by ultra sectarianism, which, however valuable in their eyes, is an odious deformity in their creed; a morbid fungus upon their body ecclesiastic, and sits like an incubus upon their power of doing good—and demonstrably is this the case in the foreign missionary field.

The evils thus depicted and deplored are not fanciful but real, and at this very hour they are operative and efficient in many places occupied as missionary ground at home and abroad.—Now will the world ever be converted by such ultra sectarian labors, by whomsoever dispensed? so far from it, they are an insuperable and perpetual obstacle to this desirable consummation.

And it is in this light especially that philanthropists and Christians are called upon to mourn the existence of this sin among the hosts of Protestant Christendom, and to labor for its extermination.

For the Churchman.

THE LATE DUEL.

Mr. Editor,—Your remarks touching the late duel at Washington must, I am sure, have given much satisfaction to all your correctly thinking readers. It is right that the voice of every friend of Christian holiness and virtue should be raised against all proceedings unfavorable to them, come from what quarter they may; and especially when coming from those who ought to be deemed worthy of the trust and confidence of a moral community.

From the following expression used in the account of the very objectionable honors paid to one who died in the act of violating the laws of God and man, viz. "*one of whom* (*the chaplains*) *read the impressive service of the Church*"—the idea will naturally be derived that the said service was read by an Episcopal clergyman. This was not so; neither of the chaplains is a minister of the Church.

Indeed, such a minister could not read the burial-service, as appears by the following resolutions of the General Convention:—

Resolution of the General Convention of 1808. "*Resolved*, That the ministers of this Church ought not to perform the funeral service in the case of any person who shall give or accept a challenge to a duel."

Resolution of the General Convention of 1811. "*Resolved*, That the resolution passed by the last Convention on the subject of duelling, be considered as not precluding any minister from performing the burial-service, when the person giving or receiving a challenge has afterwards exhibited evidences of sincere repentance."

B.

For the Churchman.

COMMON SCHOOLS.

Mr. Editor,—Though church and state are not connected in our utilitarian republic, church and school I trust still are, and shall therefore make no apology for breaking in with a new subject upon what some deem the endless controversy in your columns between the claims of foreign and domestic missions, unless perchance your very conclusive and satisfactory statement in the last Churchman has settled that question. If, however, my present subject needs must prove its affinity to one side or other of that all absorbing topic, I then bring it under the shield of the domestic branch of missionary operations, and maintain that as Christians we are bound to improve to the utmost our home common schools. My special object, however, in the present communication, is to bring to the notice of your readers generally, and more especially such among them, whether clergy or laity, as find themselves connected with the government of such schools in our country, the valuable and highly interesting report, recently made to the legislature of Ohio by Professor Stowe, of Columbus, on the subject of elementary public instruction in Europe. The duty of such inquiry was assigned him on occasion of his recent visit to those countries, and the present report contains the substance of his wide-spread and minute examinations. The perusal of it has left upon my mind three prominent impressions, each one of which involves matter not only for serious reflection, but for much practical improvement.

The first is, that while boasting of our exclusive zeal for the interests, and welfare, and education of the common people, our government has been absolutely distanced in the race by the patriarchal monarchies of the old world, so that education—sound, practical, scientific education—is at this moment more widely spread among the rising generation, and more rapidly advancing in those worn-out tyrannies, as we have been blindly stigmatizing them, foes to all popular knowledge, than it is even in the most favored parts of our own democratic land.

The second result is, the demonstration the report affords that popular education has been found efficient in proportion as it has been based upon the Bible—this were an ample text to enlarge upon.

The third is, that in our national neglect of music among the branches of common education, we are neglecting one of the most powerful instruments of moral government, as well as one of the greatest sources of innocent and refined enjoyment. On this point, the concurring answer of teachers to the question of "the best means of moral influence" was, that "the daily singing of religious hymns was one of the most efficient means of bringing a school under a perfect discipline by moral influence."

If this report addressed to the legislature of a sister state, do good in ours, it will be due mainly to the untiring zeal of one individual citizen, James Wadsworth, Esq. of Geneseo, N. Y, who has now added to the many past obligations this good cause owes to him in our state, that of an edition of this report, printed for gratuitous circulation, and already distributed widely. To that end, I would gladly see the Churchman contributing its influence, and beg therefore an insertion not only of this hasty notice, but as leisure or room may hereafter serve, of some of the accompanying extracts.

M.

For the Churchman.

SERMONS TO CHILDREN.

Mr. Editor,—I was present at St. Mark's Church on Sunday afternoon last, and witnessed a most interesting service appointed by the rector for the Sunday and infant schools of that church. There were, as I was informed, more than two hundred children assembled round the chancel, who were perfectly orderly and quiet during the service. The rector used the Sunday school liturgy, in which the whole little band united, as it were with one voice. Then succeeded a hymn, and sweetly did their little voices resound through the church, inspiring all who heard them with devout thanksgiving to the Giver of every good gift for this inestimable institution, which is leading so many young immortals in the knowledge of his word. The rector then commenced a sermon on repentance adapted to their young minds, and at intervals stopped and asked questions relating to his subject. In this manner, I presume, *forty* or *fifty* questions were answered simultaneously and promptly. In concluding, the rector related an affecting anecdote which drew tears from many of his little auditors. Upon expressing my astonishment to a lady who sat near me at the readiness of the answers, I was informed that Dr. Anthon was in the habit of preaching once a month to these little ones. She also mentioned that this was a day of jubilee with her children, and that nothing could prevail upon them to be absent from the "children's church." This service is not confined to the Sunday and infant schools, but embraces also the catechumens of the congregation. I hope that this communication, through your valuable paper, may induce the pastors of our different churches to introduce a similar service in their several congregations, and I am confident they will obtain the same beneficial results. Much is doing for children in this our day and generation, and this plan appears to be eminently calculated to give efficacy to the labors of both parent and pastor. Will you have the goodness to insert this brief statement as a tribute of respect to the rector of St. Mark's for his untiring efforts for the spiritual advancement of the little ones committed to his charge.

Feb. 28. An Episcopalian.

THE CHURCHMAN.

SATURDAY, MARCH 10, 1838.

NOTICE

Is hereby given, that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, desginating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

March 8, 1838. tf

To the Editor of the Churchman.

Mr. Editor,—In the Wisconsin Democrat, published at Green Bay, of February 3, 1838, just handed to me, I perceive an act of the legislature of the Territory, incorporating "The Wisconsin University of Green Bay." In the preamble to the act, it is stated that our Domestic and Foreign Missionary Society "proposes to give to the citizens of Wisconsin and others the benefit and privileges of the said institution,"—to wit, its mission establishment at Green Bay—"for the purpose of establishing a seminary of learning (for which the buildings are peculiarly adapted) of free and general utility," &c.

My name is placed first among the trustees of the proposed college. It might, therefore, be supposed that I have had some instrumentality in bringing about this act of the legislature, especially as it is my privilege to be the chairman of the committee for domestic missions, to which the charge of this portion of the property of the Board of Missions is intrusted. I owe it, therefore, to myself, as well as to the Board of Missions, and the Church at large, who will naturally be much surprised at this movement, while it is also an act of justice to my brethren of the Domestic Committee, to say that I have had no connection, direct or indirect, in this alienation of property given by the Church for missions, and much of it expressly for Indian missions; and that there has been no act of said committee authorizing the statement, that the society proposes giving any portion of its property to the citizens of Wisconsin for any purpose whatever.

Yours very truly,
Benj. T. Onderdonk.

New York, March 7, 1838.

Foreign Missions.—In our last we mentioned two exceptions which had been taken to one of our editorial articles by the writer of "A Voice of Inquiry," *viz.* 1, that we represented a question as unsettled which the General Convention had settled; 2, that we represented the settlement of the real question at issue as embarrassed from its dependence on remote principles and varieties of temperament among those who discussed it. Of the first exception we have already disposed. On the two points involved in the other we shall now endeavor to shield ourselves from the shafts of pleasantry which our correspondent has aimed at us.

In this one view we are all theoretically agreed, *viz.* that it is our duty to send the Gospel to the heathen. But in deciding the practical questions when, and where, and how we are to do it, it does appear to us that there are certain remote principles not involved in the theoretical view, which go far to bias the minds of those who differ on the practical questions, and lead them to opposite conclusions. This is a point which, from its nature, cannot be proved. We can only state some of the principles to which we refer, and show their probable operation, and then leave our readers to determine for themselves what weight is to be attached to our opinion.

1. The first principle which we shall mention as involving remote differences, liable to affect the practical questions respecting foreign missions, relates to the divine method of propagating the Gospel. Some persons believe distinctly that the apostles were raised up for an extraordinary purpose, were invested with extraordinary gifts, were commissioned to an extraordinary work, and that the Christian religion obtained an ascendancy over the idolatry and polytheism of the heathen world—not by the operation of secondary causes, but chiefly by means of *miracles*; and that when the religion was universally disseminated, the power of miracles, and all extraordinary gifts were withdrawn, and that its propagation was then left to the operation of the ordinary and general laws of the evangelical economy. Others, on the contrary, seem to have a vague impression that Christianity was originally propagated by means of moral suasion; that is to say, by the force of argument and persuasion; and that miracles were of comparatively little weight. They do not deny the agency of the Holy Spirit in the first age of the Gospel in all his ordinary gifts, but they are apt practically to magnify these to the disparagement of his extraordinary gifts. They do not deny the reality and importance of the miracles of the first century, but they are apt to place them in no very advantageous comparison with the discovery of the art of printing, the improvements of modern science and other facilities of modern missions. Indeed we have more than once seen the opinion expressed, that modern advances in civilization afford so far an equivalent for the gifts of miracles as to place the missionaries among the heathen in the present age nearly or quite on a par with those of the first century.

We have said that the former of these classes believe *distinctly*, and that the latter have a *vague* impression; because it is possible that if the subject were discussed, there would be a substantial unanimity. Still we believe that for want of the settlement of this remote principle there is a degree of obscurity hanging over the minds of men which obstructs their agreement in some of the practical questions relative to foreign missions. For it is obvious, we think, that the duty of foreign missions to the Heathen must be materially affected accordingly as we magnify or depreciate the extraordinary gifts of the apostles. As the matter now stands, one party may argue that had the apostles themselves, with their religion burning fresh from heaven in their souls, been planted in the midst of heathen nations, they would have been unable, without miracles, to make the requisite impression on their idolatry and polytheism: else, if miracles were not necessary to their success, why did God, who does nothing in vain, not only make them witnesses of the resurrection and the after miracles of our Saviour, but continue to them through their lives the power to work miracles themselves? While the other party assuming that missionaries in the present age can, without miracles and by the ordinary gifts of the Spirit, turn men from heathenism in its most inveterate forms, may argue that much more might the apostles have done so, and consequently that the apostles need not have been commissioned to work miracles, and that Christianity, from the time of our Saviour's ascension, might have been trusted to the operation of secondary causes.

In order to test the bearing of these remarks, take the case of China. There are 300,000,000 of Pagans wedded to the most inveterate systems of idolatry and polytheism. Now when it is proposed to establish a mission in this country some shrink from the enterprise and others spring forward to it with alacrity.—Why this difference? We are bound in charity to suppose that both are equally solicitous to promote the cause of missions. Why then do not both heartily unite in advocating the mission to China? Is it not probable that there is between them a real, but yet vaguely apprehended difference of opinion as to the adequacy of the ordinary and the necessity of the extraordinary gifts of the Spirit to overcome the immense obstacles which are presented to the conversion of China in the *present state* of that nation? Are not some deterred by the impression that in the present state of that country the ordinary gifts are inadequate to the measure, and are not others, who acknowledge the vast disproportion of the means, but yet avow their reliance on the *power* of God, hurried forward under a vague reliance on some extraordinary manifestation of the Divine agency, which Scripture does not authorize them to expect? We must confess our belief that something like this is the fact; and if so, we have at least one principle not involved in the practical missionary question, a difference on which would yet materially affect the decision of that question. Before therefore the practical question can be settled, it appears to us that some such preliminary question as this must be previously settled, viz. Are we authorized by scriptural warrant and primitive precedents to believe that a nation in the present state of the Chinese is designed by God to be converted by the ordinary gifts of the Spirit? We say in the present state of the country, because any great change in its political institutions and relations, such, for instance, as has taken place in British India, would materially alter the case.

2. Another principle remote from the practical question, but yet calculated to influence its decision, refers to the specific authority for foreign missions. On the one side, it seems to be tacitly assumed that there is a specific command resting on the Church in favor of the specific duty of foreign missions. On the other hand, it is assumed that this duty results exclusively from those broad principles of the Gospel which inculcate deeds of mercy and charity in general.

3. A third principle of like nature has respect to the future condition of the heathen world dying without the knowledge of the Gospel. And the opinions that are formed on this subject are materially affected by doctrines still more remote and of a more general nature. It is enough, perhaps too much, to touch on this subject: we have no wish to press it. We cannot but think, however, that the settlement of the immediate question is in some degree dependent on these remote principles.

We have enlarged so much more than we intended on the first point, that we have been obliged to touch lightly on the two latter, and to omit others which might be introduced. We have said enough to explain, and, if we mistake not, to justify our first expression; and we now leave the whole subject without the wish or intention to return to it editorially. As to the matter of "temperament," it would be needless and invidious to enlarge on it.

We are well aware that the views which we have expressed will subject us to the imputation of hostility to foreign missions. Our aim, however, has been mainly to defend ourselves against the charge of taking unauthorized positions, to show that all practical questions concerning the duty may be discussed without contravening the expressed will of the General Convention, and to point out in a friendly way some considerations that obstruct the settlement of these questions. We hold ourselves open to conviction, and have no other desire than to follow wherever God and truth shall lead the way. However, we affect no disguise, and will therefore state plainly how far we are or are not obnoxious to the charge of opposition to foreign missions. In its broad sense then, the imputation is unfounded. We have no sentiment of opposition to foreign missions in themselves considered. But when we look at the formidable obstacles to the effectual propagation of the Gospel in heathen nations, the qualifications which are required of missionaries for the successful prosecution of their labors, the vast expenditures which are necessary to sustain permanent and effective missionary establishments, and the hazard of useless expenditures contingent upon all experiments and essays towards forming such establishments, and contrast these with the actual state and resources of the American Church, we confess that we doubt the prudence of forming new stations, or enlarging those that are already established. Are American Christians in the present age qualified for the undertaking? Suppose the obstacles presented by different languages, and other formidable barriers of a similar kind overcome, are they sufficiently *united* to win over heathen nations to the belief of the one holy and Catholic Church of Christ? Is the Protestant Episcopal Church in this country strong enough to make a *distinctive* impression on heathen nations?—Will not her missionaries be compelled, from their paucity, to symbolize in foreign lands with dissenting missionaries, and thus surrender the Church; or else with Romanist missionaries, and thus vitiate the Gospel? Can we command such pecuniary resources, as permanently to sustain and extend effective missionary establishments? Can we do this for any length of time, without resorting to a system of excitement uncongenial with sober and unostentatious piety, and liable to be followed by prostration and exhaustion? If during the present generation we should vigorously concentrate our efforts on the domestic field, is there not reason to believe that in a future generation we might enter on the foreign field with better opportunities and greater efficiency? Admit that there is only a doubt hanging over our foreign projects—for hitherto, as every one must perceive on reading the last report of the foreign secretary, we have rather projected than executed—yet while it is certain that domestic missions may be established with incomparably greater ease and cheapness, are productive of immediate and unquestioned good results, are to all appearance necessary to save our country from the encroachments of heresy and infidelity, and are confessed by the common sense of the Church to be in a higher degree obligatory than foreign missions—(as is apparent from the example of our bishops, who all to a man remain in the domestic field, and of our presbyters who with few exceptions unanimously imitate them,) ought not the doubt on the one side determine us to embrace the accumulated certainty on the other? These queries, we confess, express our feelings in regard to foreign missions. We are not opposed to them and therefore not justly obnoxious to the obloquy which such opposition insures. Considered *absolutely*, we advocate them; considered *relatively* to the present state and exigencies of our Church, we think them, generally speaking, of doubtful expediency.

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

The Prussian Government.—The point of collision between the Prussian government and the Church of Rome is worthy of attention. The facts, so far as we deem them important, are thus.

The Church of Rome regards matrimony as a sacrament, to the valid administration of which the authority of the Church is requisite. The Prussian government also requires that marriage be celebrated by a minister of religion.

The Church of Rome, however, requires that in case of a mixed marriage, that is, a marriage in which one party is a Roman Catholic and the other a Protestant, the priest shall not celebrate the marriage without a pledge that the children shall be educated in the Roman Catholic faith. The Prussian government, on the other hand, requires that all children born in wedlock should be brought up in the religion of their father; this, it must be granted, is a virtual enactment that the children of the country be educated as Protestants, as almost all the offices of state in the Catholic provinces are filled with Protestants.

In this state of things attachments are formed between Roman Catholic ladies and the officers of government. Both parties apply to the Roman Catholic priest to be united in wedlock: one of the parties being under the full conviction—as is also the priest himself—that unless the marriage is thus celebrated it will not be valid. The priest, however, refuses to sanction the marriage and assigns as a reason that he is prohibited by the canons of his Church.

Now, on the assumption that marriage is, as we believe it to be, a civil contract, and essentially nothing more, these difficulties could not exist. The government in this case would not need to require the benediction of the priest and the priest would be free, without offence to any, to obey the canons of his Church; because both the parties contracting in wedlock would feel assured that the marriage might be validly celebrated without his instrumentality. In this view of the marriage contract, Protestant ministers might officiate and no inconvenience be experienced.

But on the assumption that matrimony is, as Roman Catholics believe it to be, a sacrament, which can be validly administered only by the authority of the Church, the face of the transaction appears to be changed. In this case, for what is the Prussian government to be blamed? Not for requiring the sacerdotal benediction, for to the propriety of this the Roman Catholic accedes. Is it for requiring the Roman Catholic clergy to perform the marriage? This, we suppose, is the intolerance of which they are accused. But here it would seem that government has only a choice of evils: they must either compel the females (if resolved on marriage) to be married by a Protestant minister in violation of their conscience, or they must compel the Roman clergy to perform the ceremony. Probably the government chose the less evil of the two. But admit (what we have not denied) that its conduct has been intolerant, is it more so, we ask, than the conduct of the Church which, by refusing to celebrate these mixed marriages, condemns the Prussian women who desire them to the alternative either of renouncing the chosen objects of their affection, or of living with them in a state which their own consciences and their Church itself declare not to be a state of valid marriage? We have expressed the opinion that it is not; an opinion to which we must still adhere, despite of the remarks of the Catholic Herald, which play around the pinching point without touching it.

We do not affirm, as we before remarked, that there is intolerance on either side. It may be that a little more information than we possess will set the conduct of both parties in a satisfactory light. In our present view of the subject, however, we are inclined to attribute the entanglements of both parties to their common belief, that the intervention of a minister of religion is *necessary* to give validity to marriage; a belief which has probably originated in the error of the Church of Rome, that marriage is a sacrament.

Death of Bishop Stone.—The impression of our paper of last week was but just struck off, when a letter from a clerical friend of Salisbury, Maryland, gave us the melancholy tidings of the decease of the Right Rev. William M. Stone, Bishop of the Diocese of Maryland. The Bishop became indisposed on the Wednesday after Christmas. About the first of February his disease assumed a more alarming form, and continued to be such as to subject him to extreme and protracted suffering, although its symptoms were not such as to preclude hope of his recovery until the evening preceding his death. During his illness Bishop Stone expressed no desire to recover, but, regarding his summons as an intimation that his work was finished, declared his constant and entire readiness to comply with it. "He had nothing," says our correspondent, "of a temporal nature which he had not attended to, and his faith in the merits of the Saviour dispelled every dread of the future life. He expired about nine o'clock on the morning of the 26th ult., without a struggle, and with a serene countenance."

The last occasion on which Bishop Stone officiated was on Christmas day, at which time he preached and administered the sacrament of the Lord's supper in the chapel at Salisbury belonging to Spring Hill parish. During his illness he was visited by the Rev. Mr. Crosdale, the Rev. Mr. Hoyt, and the Rev. Mr. Wall. As these gentlemen were in Deacons' Orders, and no other clergyman was present, the sacrament was not administered to the Bishop during his illness.

Bishop Stone was consecrated in the fall of 1830.—He was sincerely beloved as a worthy Christian, a faithful, able, and conscientious pastor; and his episcopal administration, for a period of nearly eight years, has been such as to secure for him, in unabated force, the respect, affection, and confidence which prompted his election to that high dignity. His loss will be regretted and his memory cherished by the Church. He expired in the 58th year of his age.

Duelling.—We observe that a bill has been brought into Congress which "inflicts the punishment of death on all concerned in a duel which results in death: from five to ten years' confinement in the penitentiary on all concerned in giving or receiving a challenge, and from three to seven years for assault, defamation, or abuse for refusing a challenge." We believe the principle of the bill to be sound, and should be glad to see it passed. Could such a law be enacted, with adequate security for the enforcement of the penalty in case of its infraction, the barbarous practice at which it aims would be annihilated. But we have no expectation that any such effective measure as this will be adopted. However, we shall watch the progress and fate of the bill with interest.

We have been indebted to a friend for a copy of a pamphlet (which we have since seen reprinted in the N. Y. American) entitled, "Reasons for Legislative Interference to prevent the practice of Duelling. By J. S. Buckingham, Esq., M. P."

This is an urgent appeal to the British legislature to take measures for the suppression of duelling.—Mr. Buckingham first exposes the practice as unchristian, unjust, ineffectual, and absurd. He then gives a brief sketch of the history of the custom, and of the legislation against it both in England and on the continent of Europe. He quotes also some important statistical statements to show its prevalence and the loss of life which it has caused in the British dominions.

The chief aim, however, of Mr. Buckingham is to devise a remedy for the practice. His views on this point are concisely expressed in the following extract.

"The reason, as it appears to me, why any remnant of this practice remains to our day, is this: that in the various attempts which have been made by well-meaning but ill-judging individuals, to put a stop to it, sufficient attention has not been paid to these two important requisites. First, to provide competent tribunals for the adjustment of those differences then and now referred to decision by deadly weapons, so as to afford redress to the injured, and preserve the honor of the aggrieved. Secondly, to provide a substitute for the extreme penalty of death in a series of secondary punishments, so in harmony with public opinion, as to insure their being inflicted, and so capable of graduation, as to meet every variety of case. For the want of such tribunals, men take the law into their own hands. And for the want of the secondary punishments, the offenders escape with impunity, as the severe penalty of death is never inflicted because of its severity, and no other remains to be applied in its stead."

We dare say that Mr. Buckingham's suggestion will strike most readers favorably; but we confess it does not so strike us. As to courts of honor for the adjudication of differences, we doubt their practicability in this country, though it is said they have proved in a good degree effectual to prevent duels in some nations of Europe. Our immediate concern, however, is with the remedial and not the preventive feature of the plan.

We say then frankly that Mr. Buckingham's plan in our judgment conceals the enormity of the crime, and lessens the abhorrence which ought to be, and which to a great extent actually is visited on the heads of its perpetrators. By what right, we ask, does he assume that duelling is not murder? * The common law of his own country makes it murder;—and we have been taught by the wisest of his countrymen, both jurists and divines, that the common law of England is founded in the law of nature and the law of GOD. But a jury, he tells us, "cannot, without violation to their consciences, put the midnight murderer and voluntary combatant on a level." The "midnight" and "voluntary" here serve merely for effect. Both parties are "voluntary" in their actions or there is no guilt; and whether the deed be perpetrated at midnight or midday, is of no moment, or at most serves to show that there are degrees of atrocity in the same crime. The proper question then is, Is the crime proved? If so, we are at a loss to see how a jury can violate their "consciences" in convicting the criminal. Conscience, if we understand the term right, must have a rule; and we can conceive of no other rule for a juror's conscience than the law. In a case therefore in which guilt is proved, and a jury refuse to convict the criminal, it may be very proper to say that they cannot convict him without violence to their *feelings*, to their *sympathies*, or their *notions*; but it strikes us as very improper to say that they cannot convict him without violence to their *consciences*. It is such loose language and loose thinking as this, we must take leave to say, that perpetuates the very evil which Mr. Buckingham so honestly, but unadvisedly aims to remove.

Mr. Buckingham's scheme of graduating the punishment to the demands of public opinion appears to us to be founded in a fallacious principle, diametrically the reverse of what truth requires. *It supposes that public opinion forms the law, whereas the truth is, that the* LAW FORMS, AND WHILE CHRISTIAN SOCIETY EXISTS MUST CONTINUE TO FORM THE PUBLIC OPINION: for when the public opinion of any society forms the moral law, that society in the nature of things ceases to be a Christian society. By the common law of England and by the statute of this state, the taking of life in a duel is murder; and the penalty of murder by the laws of GOD and all the earth, (except only, so far as we know, the State of Rhode Island, which has recently abolished all capital punishments,) is death. Let this penalty be enforced, and public opinion will come up to the right standard. If this cannot be done, then we must abide the consequences. But once abandon the principle, that the law should regulate public opinion, and begin to graduate the punishment to suit the tastes of the community, and there will be no stopping short of the point in which the most atrocious and deliberate murderer receives an honorable acquittal. [The following extract is in point; and the paper from which we take it remarks that the perpetrator of the deed "had sufficient time for mature reflection, several days having elapsed after hearing of the aspersion before the fatal affair took place."

We learn from the Lexington Gazette, that an unfortunate occurrence took place in that town about ten days since, in which Mr. Wm. M. Bowen was shot by Col. Joseph Winn, in front of the Eagle Hotel. The provocation is stated by the Gazette to be some base and unfounded calumnies which Mr. Bowen had published against the character of the female members of Col. Winn's family. After a full investigation of the matter by an examining court, the members of the court were unanimously of opinion, that the insult being of the grossest nature, and from the irresponsible character of Bowen, the law having failed to provide a proper remedy, Col. Winn was justifiable, or at least excusable, in taking the law in his own hands, and inflicting summary vengeance upon the reckless assailer of the character of his family. He was therefore honorably acquitted.

Charlottesville Advocate.]

Sir Edward Coke defines murder thus: "When a person of sound memory and discretion unlawfully killeth any reasonable creature in being, and under the king's peace, with malice aforethought, either express or implied." Judge Blackstone remarks on this definition, that "this malice prepense, *malitia præcogitata*, is not so properly spite or malevolence to the deceased in particular, as any evil design in general, the dictate of a wicked, depraved, and malignant heart—un disposition a faire un mal chose; and it may be either express or implied in law. Express malice (he continues) is when one with a sedate, deliberate mind and formed design doth kill another: and the formed design is evidenced by external circumstances discovering that inward intention; as lying in wait, antecedent menaces, former grudges and concerted schemes to do him some bodily harm. This takes in," he adds, "the case of deliberate duelling, where both parties meet avowedly with an intent to murder; thinking it their duty as gentlemen, and claiming it as their right, to wanton with their own lives and those of their fellow-creatures; without any warrant or authority from any power, either divine or human, but in direct contradiction to the laws both of GOD and man; and therefore the law has justly fixed the crime of murder on them and on their seconds also."

Now, be it observed, that this is not the mere private opinion of Judge Blackstone; for he here speaks as the expounder of the law, and merely conveys in his own words the collective authority of all who have preceded him on the subject. The matter continues now as it was then; it is still a settled principle in the law of the civilized world, that duelling is murder. And this, surely, is from no want of humanity or discrimination in the law—both which qualities have ever been its distinguishing features—for it considers several varieties of homicide as either justifiable or excusable; nor from any want of inclination on the part of the administrators and interpreters of the law to have it otherwise, as the state of public opinion for centuries past abundantly proves. It results, we apprehend, from the necessity of the case; the duellist and the murderer both returning to a state of nature, and arraying themselves in opposition to society by the same identical act. Be this as it may, we have from all antecedent usage, the united decisions of the highest human tribunals, the combined authority of the laws of GOD and man, that duelling and murder are the same crime. It is mere self-deception to discriminate them: whoever, therefore, attempts to extenuate the crime of duelling, or to soften its penalties in adaptation to public opinion, merely prepares the way for others to apply the same reasonings and the same gradations of punishment to the crime of MURDER.

As the law now stands the duellist withdraws from the pale of civilized society, and resolves himself, for the time being, into a state of nature. He thus becomes, *ipso facto*, a barbarian, a savage:† and he stands out, in the light of day, with the accumulated guilt on his head of suicide and murder; and if he kills his man, becomes a fugitive from justice, unless screened by the weak sympathies of a degenerate community. This eternal truth the law of the land now honestly proclaims, and thus serves, at least, the purpose of a faithful mirror of crime. So may it ever continue!—But let any such scheme as Mr. B's be adopted, and the light of the land becomes darkness, and the ministers of justice are proved recreant to their trust.—Duelling thenceforward ceases to be the crime which the collective wisdom of man, and the authority of ALMIGHTY GOD have pronounced it to be. The deepest foundation of public opinion is thus uprooted; the law of the land becomes the exponent of error instead of truth; and the grand and abiding rule, whereby to discriminate the capricious and fluctuating humors of men from the dictates of Eternal Reason, is vitiated in its most important and fundamental particular. The moral law, be it observed, is broadly different from matters of *taste* and from *political* regulations: the former of these may be safely trusted to conventional usage, and the latter we are ready to admit are binding solely from the will of the governed. But it is not so with the MORAL law: this is founded in the WILL of GOD and is as perpetual as the everlasting hills.—The legislation, therefore, which grounds its moral law in the dictates of public opinion is fatally rotten in its core. Plausible, then, as is the scheme of Mr. B., and congenial as it is with the frail sympathies of our nature, we do not hesitate to express the belief that its principle is radically unsound, and one which, if adopted and carried out to its legitimate length, would prove ultimately subversive of all Christian and civilized society.

We had not intended at first to say thus much of Mr. B.'s pamphlet; but seeing the extensive publicity given to it by its republication in the New York American, we have felt it a duty, (with due respect for its author, and with high sentiments of regard for the editor of that excellent journal,) to express thus freely our views of its tendency.

---

* It is but justice to Mr. B. to say, that in one part of his pamphlet he quotes high authorities which speak of duelling as murder. The assumption of which we speak is rather implied than expressed.

† The reader would do us injustice if he ascribed these or any similar expressions to the imbecility of passion. Our habits abstract us, in a great measure, from the exciting topics of the day, and we have simply aimed to bring the subject to the cool test of law, reason, and common sense. Still more would he wrong us if he imputed to us the wish to wound the feelings, or an inability to appreciate the delicate but misguided sensibility of some at least who have sanctioned the code of honor in its most exceptionable feature of duelling. Had our time and the scope of the argument allowed, we would have guarded against such a misconstruction, and have shown an entire willingness to sympathize in these feelings to all reasonable extent. As it is, suffice it to say, that the terms *murder, barbarian,* and *savage*, are not used in the way of reproach; the first we have taken in the established legal sense, and by the two others we mean to denote one who, without being able to plead in defence of his conduct the authority of GOD, holds himself exempt from the obligation to obey the laws of civilized society.

A Sermon preached at the ordination of Professor A. Stephens and the Rev. Mr. Forbes, at Nashville, during the session of the Episcopal Convention, on the 15th October, 1837. By REV. DANIEL STEPHENS, D. D., Rector of St. James' Parish, Bolivar, Tenn. Nashville: S. Nye & Co. 1837.

We have perused this discourse with pleasure, not only as a gratifying index of the tone and standing of the Episcopal Church in the quarter from which it emanates, but as a memorial of two of our younger brethren who have enjoyed the benefits of our General Theological Seminary, and who, in common with many others who have gone to distant fields of labor, share the remembrances of the friends they have left behind. The sermon displays an unusual depth of feeling and native pathos. The occasion, indeed, was calculated to inspire emotions of no common sort, for the father was to preach the sermon at the ordination of his son. The following extract will be interesting to the reader as a picture of the past experience as well as the present feelings and prospects of the preacher.

My son, you now stand in the presence of GOD, and of this assembly, preparatory to taking upon you the vows of the herald of the Cross of CHRIST! With indescribable emotions I behold you about to step forth in the arena of this Gospel warfare! As Hamilcar made his son Hannibal *vow* "never to lay down his sword till he had conquered his enemies," so I would obligate you to be "faithful unto death" in wielding the sword of the Spirit against the rebellious enemies of JEHOVAH's kingdom. But above all, you are to conquer the enemies in your own heart. "The heart is deceitful above all things and desperately wicked, who can know it?" "Know thyself," was an ancient aphorism of true wisdom. You are to keep the house of the heart "empty, swept, and garnished" from all impure thoughts, skeptical reveries, and repinings against Providence from all evil passions, unlawful desires, and unholy principles. GOD requires the heart as a pure sacrifice to himself: "My son, give me thine heart." The heart is to be "cleansed from all dead works, to serve the living GOD." It is to be seasoned with grace, and all the purifying and sanctifying energies of the Spirit. The Spirit's influences are to be cherished pure as the vestal fires in the heart of an evangelist. How can an impure heart be acceptable to GOD in offering up sacrifice between the living and the dead? How can a polluted altar receive and present the prayers of a waiting congregation to heaven with Divine acceptance? And hence, St. Paul requires those who exercise the office of a deacon to be blameless. Therefore keep thy heart in the way of purity, "with all diligence, for out of it are the issues of life."

I would here address you in the language of David to his son Solomon. "Solomon, my son, know thou the GOD of thy father, and serve him with a perfect heart, and a willing mind." You are about to enter the ministry of the Church at a very eventful period in the Christian world.—Some thirty years ago, when your father and his contemporary laborers entered the ministry, in the Diocese of Maryland, the Church in America was small, "like a handful of corn in the earth;" with only five bishops in her communion, who are now increased to seventeen, and her clergy were then about two hundred, who are now about eight hundred and fifty, with upwards of one hundred and fifty theological students. Tennessee had then but recently taken her rank among her sister states, and was not yet dreamt of as a diocese. About eight years ago, when I arrived in this city, there were only three clergymen of us, who are now about ten, with a bishop at our head. I then preached in a small room, to some ten or fifteen people, whereas we are now assembled in a spacious and beautiful church completed in a neat and beautiful style. Your father lived in a "day of small things;" he moved in a circle comparatively limited; out of which it was not easy to pass. He feels like St. Paul, when he describes himself as the *least* of all CHRIST's ministers. But although he may not have been very successful in building up the kingdom of CHRIST, yet he hopes that he may not have lived entirely in vain, when, nearly the close of his stewardship, he is about to leave a *substitute* to bear his name and his remembrance among his reverend brethren, he hopes, for many years to come, with more success than he himself has enjoyed.

The experience of his own to which the preacher in the above extract so modestly alludes, containing, as it probably does, the record of untold trials and hardships, and the profound sense of the responsibilities of his office are as true examples of a devoted missionary spirit as could be exhibited in a foreign clime, and in the midst of pagan idolatry.

Indeed when we consider the immense value of the human soul, and the infinite price it cost the Saviour to redeem it, like the apostle, we should be willing to "impart our own souls also;" to spend and be spent in the service of our Redeemer; to study to paleness, and preach to faintness; and to imitate the example of one of our bishops, who "had so sublime a strain of preaching, and such a majesty of thought and of language, that a wandering eye was never seen where he preached, and whole assemblies were often melted down into tears before him."

Were we to manifest such concern for our people, they would soon love us in return, and follow our advice and instructions. When Paul reproved Peter for his dissimulation, yet Peter commended the wisdom and zeal of Paul.—When the bold and eloquent Chrysostom reproved that mighty city, of which he had the episcopal charge, and told them in the most solemn manner, "that if they went on in their vices, he could scarcely hope that out of all their thousands even one hundred could be saved."—And yet when he was persecuted, they prayed that the "sun might rather withdraw his beams, than that the mouth of faithful Chrysostom should be stopped."

But the minister of CHRIST to be truly faithful must not only be orthodox, zealous, and affectionate, but he must possess true piety and holiness of heart. It was a saying of the Jewish Rabbis, that "the spirit of prophecy resides not with any man whose affections are not raised above the world, and placed on heaven." In like manner, if the minister under the Gospel be not holy and heavenly-minded, he cannot expect to be instrumental in rendering others holy. If he is not inwardly pious and divinely called to his office, he is hypocritical and unfaithful in every step of his ministry.

In the Levitical ritual, the sacrifice for the sin of a priest was no less than that offered for the whole congregation, which, at that time, may have been nearly two millions of souls. And by parity of reason the sins of a hypocritical minister, under the Gospel may be equal to the sin and punishment of a whole wicked congregation! And hence it was the opinion of a primitive father, that "few ministers would be saved!" Oh, my GOD! what a solemn thought! What faithfulness in word and in doctrine is here necessary! What learning, wisdom, reading, and devotional meditation! What zeal, piety, holiness, purity, prudence, and agonizing prayer!

The ministerial office is truly a post of great responsibility, in which to stand is difficult; from which to fall is unspeakably perilous! "Were I desired," says St. Chrysostom, "to pilot a ship through the tempestuous Ægæan Sea, I would recoil with terror from the dangerous office to which I was not equal." But how much more dangerous and important is the task of guiding souls to happiness? No Scylla and Charybdis ever feigned by the poets could be more perilous than the narrow strait between this world and the devil, through which a ship freighted with souls has to pass; and in which to make a shipwreck is inevitable ruin!

THE PRAYER-BOOK.—We have been pleased to learn that the author of the Oriental Key proposes to compile a volume on a similar plan with the Oriental Key, illustrative of the beneficial effects of the Prayer-book. The plan is a very happy one, and if well executed will prove of great use. The author brings with her some materials for the purpose from abroad, but she has been too short a time a resident of this country readily to avail herself of such materials as are afforded by the history of our American Church. We appeal to our readers to aid her in the undertaking—This they can do by furnishing her with such facts or anecdotes as have fallen under their notice, illustrative of the value and good tendency of the Prayer-book in awakening and confirming sentiments of pure religion and bringing home its consolations to the heart. The annals of many parishes, we are persuaded, will furnish pertinent and interesting incidents. We commend the subject earnestly to clergymen and other persons of considerate piety, and invite them, if they have any valuable fact bearing on the subject, to communicate it. Communications may be addressed (post paid would be desirable) to the author of the Oriental Key, and directed to the office of the Churchman, 28 Ann st.

INFANT SCHOOL OF THE HOLY EVANGELISTS.

In consequence of the unfavorable state of the weather, the attendance of the public at the anniversary was very limited, and the collection taken up very little more than adequate to defray the expenses incurred on that occasion. The managers are therefore constrained to make a further appeal to the liberality of their benefactors. Those friendly to institutions of the kind are invited to visit the school, and examine for themselves into its merits; and the managers feel confident that their sympathies will be excited, and that those who have the means will give of their abundance in aid of this most interesting charity. It rests with such to determine whether these little ones shall continue to enjoy their present advantages, or be cast again into the streets to grow up in ignorance and vice.—*Com.*

OLD ENGLISH.

We here insert two versions of the Magnificat, one of which is annexed to Hampole's Psalter, and the other is of a date equally ancient, a comparison of which with the present standard of language may amuse the curious.

"Bene't MS.

"My soule hogis, or lofys, GOD, and my spirit joyed in GOD my hele.

For he has byholdyn tho mekenes of hys handemayden.

Lo therfore blyssed me schal say all generaciouns.

For he has done grete thinges, for he is myghty, and holy tho name of hym.

And hys mercy fro progeny to progenyes, to tho dredande hym.

He made power in hys arme, he sparbyldet† tho proude in thoughte of theire herte.

He doun put tho myghty of sete, and he heghed tho meke.

Tho hungry he fillede with godys, and tho ryche he lefte voyde.

He toke Israel hys chylde, umthoghte of hys mercy.

As he spake to our fadyrs, Abraham, and sede of him in worldys."

Hampole's MS. Sidney.

"My saule wurshipes the LORD, and my gost joyed in GOD my hele.

For he loked the mekenes of his handmayden.

Lo for whi of that blisful, me schal say, alle generacions.

For he hath done to me grete thinges that myghty is, and his name haly.

And the mercy of hym for kynreden to kynredens to the dredand hym.

He did myght in his arme, he scatered the proude fro the thoght of their hert.

He did doune the myghty of setil, and he heghed the meke.

The hungerande he fulfilled of godes, and the riche he left tome.‡

He receyved Israel his childe, he is umthoght of his mercy.

Als he spake to oure faders, to Abraham and to his sede in werldes."

---

† A corruption of the French *esparpiller*, to scatter.

‡ *Tome* or *toom*, from the Danish *Tomur*, *void* or *empty*.

☞ We had intended to accompany the extracts from Dr. Reese's book with some remarks, but are obliged to defer them to our next.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday in Lent, March 11, Calvary Church, P. M.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Episcopacy in Ohio.—In looking over the proceedings of the annual Convention of the Protestant Episcopal Church in the Diocese of Ohio, held in September last, we have been agreeably surprised at its growth. The total number of churches is fifty-seven, and the number of clergy fifty-three. The address of Bishop McIlvaine to the Diocese and Convention, contains many interesting facts in regard to the condition of the Church generally in Ohio, while the separate reports of the rectors of forty-five of the churches present special information about the congregations under their charge. It is understood that the Bishop will hereafter reside at Cleveland instead of Gambier, and although he will be nominally the President of Kenyon College, the active duties of the office will be performed by the vice-president, the Rev. Dr. Sparrow. The condition of this institution is prosperous. One fact in regard to it, mentioned in the address of the Bishop, is so creditable to the Faculty and pupils of Kenyon College, that it deserves at least a passing notice. The Sunday School Association of the College has eighteen well-organized schools, in which nine hundred children are taught. These schools are all within five miles of Gambier. The Bishop speaks of the influence which these schools are exerting, not only upon the children, but also the parents, as being most happy.—*Cincinnati Chronicle.*

The Episcopal Institute.—This institution, which is almost in its infancy, we are pleased to state, is in a very flourishing condition under the preceptorship of the Rev. Mr. Walker, rector of Christ Church of this city. Almost without our knowledge, there has grown up before us an interesting school of about 40 pupils, many of them from a distance, in the eager pursuit of a classical education, and vying with each other in a laudable ambition.

On Thursday evening last, we passed a most interesting evening together with a large audience of patrons, and parents, and guardians, at their semi-annual exhibition, during their exercises in composition and declamation.

Of the eleven compositions which were read, from the youngest boy to the advanced in youth, all were entitled to praise. Several of them were characterized by a richness of language which would do credit to more experienced writers.—*Troy Mail.*

Osage Indians.—We have conversed with a gentleman just come in by land from Fort Gibson, on the Arkansas river. He informs us that the condition of this miserable tribe is pitiable in the extreme. They have no annuities from the government; the sums stipulated to be paid to them for their lands have all been settled, and their crops having failed this season, they are literally in a state of starvation and want. No man residing within the confines of civilization can appreciate the extreme wretchedness to which these miserable beings are frequently reduced. They have little or no game within their own territory, and being poor, when their crops fail, they have no source of relief whatever. We believe a bill has been reported in Congress for extending to them some relief. This measure should, if passed at all, be adopted with all possible haste, and whatever relief it is designed to extend them, should be given before they perish, as many must if not soon relieved.—*St. Louis Republican, Feb.* 1.

The Alphabet contained in a verse.—The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet. The verse is as follows:

"And I, even I, Artaxerxes, do make a decree to all the treasures which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the GOD of heaven, shall require of you, it be done speedily."

All the vowels occur in their order in the word *facetiously*.

CALENDAR.

MARCH.

11. Second Sunday in Lent.
18. Third Sunday in Lent.
25. Fourth Sunday in Lent, and Annunciation of Virgin Mary.

NOTICES.

The funeral sermon of the Rev. George Mills will be preached by the Rev. James C. Richmond, in the German language, on Sunday afternoon next, at the Church of the Epiphany, in Stanton-street, and *not* at the place of worship occupied by the congregation of St. Timothy's church, as was suggested. The service will also be in the German language, to commence at three o'clock.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

A meeting of the Board of Managers will be held at the Sunday school-room of St. John's chapel, on Tuesday evening next, at half past six o'clock.

HENRY E. DAVIES, Recording Secretary.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at the Sunday school-room of St. John's Chapel, on Tuesday next, the 13th instant, at half past seven o'clock.

PIERRE E. F. MCDONALD, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 1st of March, has received the following contributions, viz.

From Miss Charlotte Beers, of Newtown, Conn, for Domestic missions, $2 00. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, received from the Juvenile Missionary Society of the Male Sunday School of Trinity Church, Southwark, Philadelphia, for the general purposes of the board of missions, per H S Garr, Esq, treasurer, 13 34. By the same hands, from Mrs Catharine Brooks, of St Paul's ch, Philadelphia, for the general purposes of the board of missions, 4 00. By the same hands, from a member of St Stephen's ch, Philadelphia, for domestic missions, 5 00. By the same hands, weekly offerings of the Parish Association of St Stephen's ch, Wilkesbarre, Penn, for the general purposes of the board of missions, per Rev James May, 40 00. By the same hands, from a lady in Philadelphia, for domestic missions, 2 50. By the same hands, from the Rev C C Taliaferro, Martinsburgh, Va, being collections in Mount Zion ch, 16 05; weekly offerings by Mrs Mary Conrad, 6 25; from the Sewing Society, 2 20; and from Mr Maywell, of the Theological Seminary, Alexandria, 50 cents, all for the general purposes of the board of missions—25 00. Collections in Christ ch, Philadelphia, 21st Jan, 1838, appropriated for Illinois, 3 00; for the disposal of Bp Kemper, 20 00; and for domestic missions generally, 154 00, per M Kempton, Esq, treasurer—177 00. From the family mite box, New York, 4 56. By the hands of S M Goodwin, Esq, treasurer, one half of the monthly collections in Christ ch, Hartford, Conn, for foreign and domestic missions, for the year ending 1st Feb, 1838—whole amount 361 00—one half, 180 50. From a lady in Tompkins county, N Y, for domestic missions, through the Rev Dr Rudd, 2 00. Collection in Christ ch, Georgetown, D C, 40 32. Collection in Christ church, Washington, D C, 26 00. Collection in Trinity church, Washington, D C, 31 92. From monthly contributions of Rock Creek parish, D C, 10 00. From Mr Mitchell, of St Paul's ch, Philadelphia, 5 00.—Total receipts $569 14.

JAMES SWORDS, Treasurer

March 7, 1838.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received from Rev T W Snow, rector of Trinity ch, Northfield, Conn, Christmas offering, 3 00; collection at county meeting, Feb 21st, 42 47; Ladies' Sewing Circle, 4 53—50 00. Received from a lady of Lithgow, Dutchess county, N Y, remitted by H Wheaton, Esq, 5 00. Received through James Swords, Esq, from J M Goodwin, Esq, treasurer of Christ ch, Hartford, Conn, part of monthly collections in that church for one year, for Africa, 6 00; general purposes, 174 50—180 50. Remitted by Thomas Robins, Esq, agent at Philadelphia, from a member of St Stephen's ch, Philadelphia, 5 00; from a lady in Philadelphia, 2 50; collection in Christ ch, Philadelphia, 21st Jan, 88 00; from Rev Robert Prout, Nanjemoy, Md, 15 00; from Major Alex Greer, of do, 30 00; collection in the church at do, 5 00; all for Africa, 50 00. Collections and donations from Chester parish, Chesterton, Md, for Africa, 65 00; and from the Sunday school children of the same parish, 20 00, to redeem Susan, a girl in the school of the African mission, or any other girl who hereafter or now may be similarly situated, per Rev Clement F Jones, 85 00; from the Female Society of Grace Church, Philadelphia, for the Promotion of Christianity, per Rev Wm Suddards, 225 00; from Mrs Carr, widow of late Judge Carr, of Martinsburg, Va, Rev J J Robertson and lady, missionaries at Syra, Greece, per Rev C C Taliaferro, 100 00—555 50; less discount and postages, 1 75—553 75. Received from Rt Rev Bishop Meade, being the legacy of Mrs Thomasia Meade, to be expended in a high school in Africa, 1000 00; and for the same purpose, put into the hands of Bishop Meade, by a person unknown, 300 00.—1300 00.—Total receipts, 2089 25.

CHARLES J. ALDIS, Acting Treasurer,
Bank of America.
March 6, 1838.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

By the hands of the agent, cash, I J, 3 00; annual subscription, 2 00; Mr Wm M Johnson, 5 00; Mr H Buchanan, 1 00—11 00. Contribution from Grace ch, by the hands of the rector, T H Taylor, D D, 200 00.—Total, 211 00.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs.

The New York Bible and Prayer-book Society offer for sale, stereotype plates of the old version of Psalms, 8vo. and 18mo. Also, half worn, a set of stereotype plates of the Book of Common-Prayer, 18mo. And for sale, or hire, the stereotype plates of the elegant Megarey edition octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From St Stephen's Church Society, for the Advancement of Christianity, $40 00. By the hands of the agent, from Levinus Clarkson, Esq, 5 00; cash, I J, 3 00; annual subscribers, 2 00; a friend, per Mr Floyd Smith, 2 44; Mr J H Talman, 4 00—16 44. A lady of St Luke's ch, 5 00. A gentleman of St Thomas' ch, by Mr R Gracie, 2 00.—Total, 63 44.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of $5 00, for the poor, from a lady in Lithgow, Dutchess county, by the hands of H Wheaton, Esq.; from Mr Gillespie, a bundle of clothing.

LOT JONES, 192 Allen-street.

March 6, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

EIGHTH AVENUE SUNDAY SCHOOL.

At a meeting of the friends of the Eighth Avenue Sunday school, on Friday evening, March 2d, 1838, the Building Committee made their final report, and the treasurer presented his report, whereupon it was

Resolved, That the report of the Building Committee and treasurer be published in the Churchman, in order that all interested may see in what way donations have been employed, and also what further assistance is needed.

REPORT.

The Building Committee report that they have completed their trust, and that the building and furnishing has cost $676 91.

Signed, R Spencer, J Smith, J A Spencer, A R Cushman, Building Committee.

The treasurer reports that he has paid for the contract for the building in Thirty-sixth-street, and finishing same, $676 91; paid for insurance on building and furniture, up to Feb, 1839, $10 14; paid for printing circulars, fuel, &c, 8 46; lamps and stove, 26 13; back rent for school, 1836–7, 36 75; interest on loan, 8 21.

Total, - - - - - - - -	$766 60
Balance in treasury, - - - - - -	99 40
	866 00
By amount of donations received,	406 00
By amount of loan, - - - - - -	460 00
	866 00
Subtracting amount on hand, $99 40, from amount of loan, it leaves yet unpaid, - - - - - - - -	360 60

Audited and found correct,

J. SMITH,
J. A. SPENCER, } Com.

The building is now in the hands of the Standing Committee, of which the Rev. Hugh Smith, rector of St. Peter's church, is *ex officio* chairman, and R. Spencer, acting treasurer.

Donations are respectfully solicited, and will be thankfully received at the Protestant Episcopal Press, 28 Ann-street; Swords, Stanford & Co., 152 Broadway; W. R. Wadsworth, 4 Jones'-lane, or 17 Fourth-street; or J. A. Spencer, Theological Seminary, Twentieth-street.

The Treasurer of the City Mission Daily Infant School, No. 1, gratefully acknowledges the following donations.

By Mrs Rhind, donation from a lady of St Paul's chapel, $5 00; from Mr Jacob Shatzel, 2 00. Mrs and Miss Morgan, 21 yards of muslin, by Rev Mr Fraser; from L, 10 00. By Mrs Wetmore, from Mr Fail, 5 00; Mr Merritt 3 00; Mr Burton, 1 00; Mr Hudson, 2 00 From a person who was unable to attend the annual exhibition, 1 00. From a gentleman, handed to the treasurer at the church, on the evening of February 13th, 2 00. By Mrs Dr Stevens, Mrs Dr Watts, 5 00. By Miss L Haight, from a friend, three new garments, also a donation of six yards of flannel, and nine yards of muslin, from Mrs Sacket. A bundle of clothing from an unknown friend. By Rev Mr Kellogg; from Mrs J D Beers, 5 00.

LAVINIA H. BLUNT, *Treasurer*.

March 7, 1838.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 9, from the following persons, viz.

A E Miller, with remittance of a draft—T C Wing, with remittance—Postmaster, Fall River R J Adams—H G Loper—Postmaster, Sacketts Harbor, with remittance—John H Murphy—Joseph N Titcombe, with remittance—Rev Jas O Stoke—Rev E E Ford, with remittance M L Bonney, with remittance—C Stimpson, jun.

Received by the Gen. Prot. Episc. S. S. Union.

Rev J V Van Ingen—Rev Mr Gilpin—Belknap & Hamersley—Rev S Davis, with remittance—E Mills, with remittance—W P Hunter—Postmaster, Staunton, Mass.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Miss Sagar and Miss Ballow will open on Monday, the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 16th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,
Rev. Dr. Milnor,
Rev. Dr. Berrian,
Rev. Dr. Anthon,
Rev. Mr. Haight,

S. Van Duzer, Esq.
Charles Crosby, Esq.,
Edward Cook, Esq.,
Teunis Bergh, Esq.,
David Demaray, Esq.,
Wm. H. Falls, Esq.

March 8, 1838. 8t

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church, by the Rev. Henry G. Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York. f1tf

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

INSTRUCTIONS ON THE PIANO FORTE.

A young lady, who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann-street, New York.

Sept. 30. tf

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye. 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.

The first volume, royal 8vo, just published and for sale at the New York Protestant Episcopal Press, 28 Ann-street.

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. a23tf

POETRY.

From "The Portfolio," by Montgomery.

TIME: A RHAPSODY.

Sed fugit, interea, fugit irreparibile tempus.—*Virg.*

'Tis a mistake: time flies not,
He only hovers on the wing:
Once born, the moment dies not,
'Tis an immortal thing;
While all is change beneath the sky,
Fix'd like the sun as learned sages prove,
Tho' from our moving world he seems to move,
'Tis time stands still, and we that fly.

There is no past; from nature's birth,
Days, months, years, ages, till the end
Of these revolving heavens and earth,
All to one centre tend;
And, having reach'd it late or soon,
Converge, as in a lens, the rays,
Caught from the fountain-light of noon,
Blend in a point that blinds the gaze:
—What has been is, what is shall last;
The present is the *focus* of the past;
The future, perishing as it arrives,
Becomes the present, and itself survives.

Time is not *progress*, but *amount*;
One vast accumulating store,
Laid up, not lost;—we do not count
Years *gone* but *added* to the score
Of wealth untold, to clime nor class confined,
Riches to generations lent,
For ever spending, never spent,
The august inheritance of all mankind.
Of this, from Adam to his latest heir,
All in due turn their portion share,
Which as they husband or abuse,
Their souls they win or lose.

Though history, on her faded scrolls,
Fragments of facts, and wrecks of names enrols,
Time's indefatigable fingers write
Men's meanest actions on their souls,
In lines which not himself can blot:
These the last day shall bring to light,
Though through long centuries forgot,
When hearts and sepulchres are bared to sight.

Then having filled his measure up,
Amidst his own assembled progeny,
(All that have been, that are, or yet may be)
Before the great white throne,
To Him who sits thereon,
Time shall present the amalgamating cup,
In which, as in a crucible,
He hid the moments as they fell,
More precious than Golconda's gems,
Or stars in angels' diadems,
Though to our eyes they seem to pass
Like sands through his symbolic glass:
But now, the process done,
Of millions multiplied by millions, none
Shall there be wanting—tho', by change
Ineffable and strange,
All shall appear at once, all shall appear as one.

Ah! then shall each of Adam's race,
In that concentered instant, trace,
Upon the tablet of his mind,
His whole existence in a thought combined,
Thenceforth to part no more, but be
Impictured on his memory;
—As in the image-chamber of the eye,
Seen at a glance, in clear perspective, lie
Myriads of forms, of ocean, earth, and sky.

Then shall be shown, that but in name
Time and eternity were both the same;
A point which life nor death could sever,
A moment standing still for ever,

MISCELLANY.

From the Gentleman's Magazine.

RETRENCHMENT—A TALE OF OTHER CLIMES, BUT SUITABLE TO PRESENT TIMES.

Cut your coat according to your cloth is an old maxim and a wise one; and if people will only square their ideas according to the circumstances, how much happier might we all be. If we only would come down a peg or two in our notions, in accordance with our waning fortunes, happiness would be always within our reach.—It is not what we have, or what we have not, which adds or subtracts from our felicity. It is the longing for more than we have, the envying of those who possess that more, and the wish to appear in the world of more consequence than we really are, which destroy our peace of mind, and eventually lead to ruin.

I never witnessed a man submitting to circumstances with good humor and good sense so remarkably as my friend Alexander Willemott. When I first met him, since our school days, it was at the close of the war: he had been a large contractor with government for army clothing and accoutrements, and was said to have realized an immense fortune, although his accounts were not yet settled. Indeed it was said that they were so vast that it would employ the time of six clerks for two years to examine them previous to the balance-sheet being struck off. As I observed, he had been at school with me, and, on my return from the East Indies, I called upon him to renew our old acquaintance, and congratulate him upon his success.

"My dear Reynolds, I am delighted to see you. You must come down to Belem Castle; Mrs. Willemott will receive you with pleasure, I'm sure. You shall see my two girls."

I consented. The chaise stopped at a splendid mansion, and I was ushered in by a crowd of liveried servants. Every thing was on the most sumptuous and magnificent scale. Having paid my respects to the lady of the house, I retired to dress, as dinner was nearly ready, it being then half-past seven o'clock. It was eight before we sat down. To an observation that I made, expressing a hope that I had not occasioned the dinner being put off, Willemott replied, "On the contrary, my dear Reynolds, we never sit down until about this hour. How people can dine at four or five o'clock, I cannot conceive. I could not touch a mouthful."

The dinner was excellent, and I paid it the encomiums which were its due.

"Do not be afraid, my dear fellow; my cook is an *artiste extraordinaire*—a regular *Cordon Bleu*. You may eat any thing without fear of indigestion. How people can live upon the English cookery of the present day, I cannot conceive. I seldom dine out for fear of being poisoned. Depend upon it, a good cook lengthens your days, and no price is too great to ensure one."

When the ladies retired, being alone, we entered into friendly conversation. I expressed my admiration of his daughters, who certainly were very handsome and elegant girls.

"Very true; they are more than passable," replied he. "We have many offers, but not such as to come up to my expectations. Baronets are cheap now-a-days, and Irish lords are nothings; I hope to settle them comfortably.—We shall see. Try this claret; you'll find it excellent, not a headache in a hogshead of it. How people can drink port, I cannot imagine."

The next morning he proposed that I should rattle round the park with him. I acceded, and we set off in a handsome open carriage, with four grays ridden by postillions at a rapid pace. As we were whirling along, be observed, "In town we must of course drive but a pair, but in the country I never go out without four horses. There is a spring in four horses which is delightful; it makes your spirits elastic, and you feel that the poor animals are not at hard labor. Rather than not drive four I would prefer to stay at home."

Our ride was very pleasant, and in such amusements passed away one of the most pleasant weeks that I ever remembered. Willemott was not the least altered—he was as friendly, as sincere, as when a boy at school. I left him, pleased with his prosperity, and acknowledging that he was well deserving of it, although his ideas had assumed such a scale of magnificence.

I went to India when my leave expired, and was absent about four years. On my return, I inquired after my friend Willemott, and was told that his circumstances and expectations had been greatly altered. From many causes,—such as a change in the government, a demand for economy, and the wording of his contracts having been differently rendered from what Willemott had supposed them to be, large items had been struck out of his balance-sheet, and instead of being a millionaire, he was now a gentleman with a handsome property. Belem Castle had been sold, and he now lived at Richmond, as hospitable as ever, and was considered a great addition to the neighborhood. I took the earliest opportunity of going down to see him. Oh, my dear Reynolds, this is really kind of you to come without invitation. Your room is ready and bed well aired, for it was slept in three nights ago. Come, Mrs. Willemott will be delighted to see you."

I found the girls still unmarried; but they were yet young. The whole family appeared as contented, and happy, and as friendly as before. We sat down to dinner at six o'clock;—the footman and the coachman attended. The dinner was good, but not by the *artiste extraordinaire*. I praised every thing.

"Yes," replied he, "she is a very good cook; she unites the solidity of the English with the delicacy of the French fare, and, altogether, I think it a *decided improvement*. Jane is quite a treasure." After dinner he observed, "Of course you know I have sold Belem Castle, and reduced my establishment? Government have not treated me fairly; but I am at the mercy of commissioners, and a body of men will do that which, as individuals, they would be ashamed of. The fact is, the odium is borne by no one in particular, and it is only the sense of shame which keeps us honest, I'm afraid. However, here you see me with a comfortable fortune, and always happy to see my friends, especially my old schoolfellow. Will you take port or claret? The port is very fine, and so is the claret. By the bye, do you know—I'll let you into a family secret; Louisa is to be married to a Colonel Willer—an *excellent* match. It has made us all happy."

The next day we drove out, not in an open carriage, as before, but in a chariot, and with a *pair of horses.*

"These are handsome horses," observed I.

"Yes," replied he, "I'm fond of good horses; and, as I only keep a pair, I have the best. There is a certain degree of pretension in *four horses* I do not much like; it appears as if you wished to overtop your neighbors."

I spent a few pleasant days, and then quitted his hospitable roof. A severe cold caught that winter induced me to take the advice of the physicians, and proceed to the south of France, where I remained two years. On my return, I was informed that Willemott had speculated and had been unlucky on the stock exchange; that he had left Richmond, and was now living at Clapham. The next day I met him near the exchange.

"Reynolds, I am happy to see you. Thompson told me that you had come back. If not better engaged, come down to see me; I will drive you down at four o'clock, if that will suit."

It suited me very well; and at four o'clock I met him, according to appointment, at a livery stable over the iron bridge. His vehicle was ordered out; it was a phaeton drawn by long-tailed ponies, altogether a very neat concern. We set off at a rapid pace.

"They step out well, don't they? We shall be down in plenty of time to put on a pair of shoes by five o'clock, which is *our dinner time*. Late dinners don't agree with me—they produce indigestion. Of course you know that Louisa has a little boy."

I did not; but congratulated him.

"Yes; and has now gone out to India with her husband. Mary is also engaged to be married—a very *good* match—a Mr. Rivers in the law. He has been called to the bar this year, and promises well. They will be a little pinched at first; but we must see what we can do for them."

We stopped at a neat row of houses, I forget the name, and, as we drove up, the servant, the only man servant, came out, and took the ponies round to the stable, while the maid received my luggage, and one or two paper bags containing a few extras for the occasion. I was met with the same warmth as usual by Mrs. Willemott. The house was small, but very neat; the remnants of former grandeur appeared here and there, in one or two little articles, favorites of the lady. We sat down at five o'clock to a *plain* dinner, and were attended by the footman, who had rubbed down the ponies and pulled on his livery.

"A good plain cook is the best thing after all," observed Willemott. "Your fine cooks don't condescend to roast and boil. Will you take some of this sirloin? the under cut is excellent. My dear, give Mr. Reynolds some Yorkshire pudding."

When we were left alone after dinner, Willemott told me very unconcernedly of his losses.

"It was my own fault," said he; "I wished to make up a little sum for the girls, and, risking what they would have had, I left them almost pennyless. However, we can always command a bottle of port and a beefsteak, and what more in this world can you have? Will you take port or white? I have no claret to offer you."

We finished our port, but I could perceive no difference in Willemott. He was just as happy and as cheerful as ever. He drove me to town the next day. During our drive, he observed, "I like ponies, they are so little trouble; and I prefer them to driving one horse in this vehicle, as I can put my wife and daughters into it. It's selfish to keep a carriage for yourself alone, and one horse in a four-wheeled double chaise appears like an imposition upon the poor animal."

I went to Scotland and remained about a year. On my return I found that my friend Willemott had again shifted his quarters. He was at Brighton, and having nothing better to do, I put myself in the "Times," and arrived at the Bedford Hotel. It was not until after some inquiry that I could find out his address. At last I obtained it, in a respectable, but not fashionable part of this overgrown town. Willemott received me just as before.

"I have no spare bed to offer you, but you must breakfast and dine with us every day.—Our house is small, but it's very comfortable, and Brighton is a very convenient place. You know Mary is married. A good place in the courts was for sale, and my wife and I agreed to purchase it for Rivers. It has reduced us a little, but they are comfortable. I have retired from business altogether; in fact, as my daughters are both married, and we have enough to live upon, what can we wish for more?—Brighton is very gay, and always healthy; and as for carriages and horses they are of no use here; they are to be had at every corner of the streets."

I accepted his invitation to dinner. A parlor maid waited, but every thing, although very plain, was clean and comfortable.

"I have still a bottle of wine for a friend, Reynolds," said Willemott after dinner; but, for my part, I prefer cold water. It agrees with me better. Here's to the health of my two girls, God bless them, and success to them in life!"

"My dear Willemott," said I, "I take the liberty of an old friend; but I am so astonished at your philosophy that I cannot help it. When I call to mind Belem Castle, your large establishment, your luxuries, your French cook, and your studd of cattle, I wonder at your contented state of mind under such a change of circumstances"

"I almost wonder myself, my dear fellow," replied he. "I never could have believed at that time that I could live happily under such a change of circumstances; but the fact is, that although I have been a contractor, I have a good conscience; then, my wife is an excellent woman, and provided she sees me and her daughters happy, thinks nothing about herself; and, further, I have made it a rule, as I have been going down hill, to find reasons why I should be thankful and not discontented. Depend upon it, Reynolds, it is not a loss of fortune which will affect your happiness, as long as you have peace and love at home."

I took my leave of Willemott and his wife, with respect as well as regard, convinced that there was no pretended indifference to worldly advantages, that it was not that the grapes were sour, but that he had learned the whole art of happiness by being contented with what he had and by cutting his coat according to his cloth.

From Jeremy Taylor's Holy Living.

OF NEGOTIATION OR CIVIL CONTRACTS.

This part of justice is such as depends upon the laws of men directly, and upon the laws of God only by consequence and indirect reason; and from civil laws or private agreements it is to take its estimate and measures; and although our duty is plain and easy, requiring of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; yet it may be helped by the addition of these following rules and considerations.

1. In making contracts, use not many words; for all the business of a bargain is summed up in a few sentences; and he that speaks least means fairest, as having fewer opportunities to deceive.

2 Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word or deed; that is, pretend not what is false, cover not what is true, and let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller, by speaking what is true in a sense not intended or understood by the other, is a liar and a thief. For in bargains you are to avoid not only what is false, but that also which deceives.

3. In prices of bargaining concerning uncertain merchandizes, you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be, 1, without violence; and, 2, when you contract on equal terms with persons in all senses (as to the matter and skill of bargaining) equal to yourself, that is, merchants with merchants, wise men with wise men, rich with rich; and, 3, when there is no deceit, and no necessity, and no monopoly: for in these cases, viz. when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either But then add also this consideration, that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil, which is established in the frame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity: and the gain such, which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightened by the necessity or unskilfulness of the contractor; for the first is direct uncharitableness to the person, and injustice in the thing, (because the man's necessity could not naturally enter into the consideration of the value of the commodity,) and the other is deceit and oppression. Much less must any man make necessities; as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts; for such persons are unjust to all single persons with whom in such cases they contract, and oppressors of the public.

6. In intercourse with others do not do all which you may lawfully do; but keep something within thy power; and because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully.

7. He that sells dearer by reason he sells not for ready money must increase his price no higher than to make himself recompense for the loss, which, according to the rules of trade, he sustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily, and charitably to estimate. But although this be the measure of his justice, yet because it happens either to their friends, or to necessitous and poor persons, they are in these cases to consider the rules of friendship and neighborhood, and the obligations of charity, lest justice turn into unmercifulness.

8. No man is to be raised in his price or rents in regard of any accident, advantage, or disadvantage of his person. A prince must be used conscionably as well as a common person, and a beggar be treated justly as well as a prince; with this only difference, that to poor persons the utmost measure and extent of justice is unmerciful, which to a rich man is innocent, because it is just, and he needs not thy mercy and remission.

9. Let no man for his own poverty become more oppressing and cruel in his bargain, but quietly, modestly, diligently, and patiently recommend his estate to God, and follow its interest, and leave the success to him; for such courses will more probably advance his trade, they will certainly procure him a blessing and a recompense, and if they cure not his poverty, they will take away the evil of it; and there is nothing else in it that can trouble him.

10. Detain not the wages of the hireling; for every degree of detention of it beyond the time is injustice and uncharitableness, and grinds his face till tears and blood come out; but pay him exactly according to covenant, or according to his needs.

11. Religiously keep all promises and covenants, though made to your disadvantage, though afterwards you perceive you might have done better; and let not any precedent act of yours be altered by any after accident. Let nothing make you break your promise, unless it be unlawful or impossible; that is, either out of your natural, or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed, or reasonably presumed.

12. Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in some sense profitably, and with ease, or with advantage manage. Physicians must not meddle with desperate diseases and known to be incurable, without declaring their sense beforehand; and if the patient please he may entertain him at a venture, or to do him some little ease. Advocates must deal plainly with their clients, and tell them the true state and danger of their case; and must not pretend confidence in an evil cause; but when he hath so cleared his own innocence, if the client will have collateral and legal advantages obtained by his industry, he may engage his endeavor, provided he do no injury to the right cause of any man's person.

13. Let no man appropriate to his own use what God, by a special mercy, or the republic, hath made common; for that is both against justice and charity too; and by miraculous accidents, God hath declared his displeasures against such disclosure. When the kings of Naples enclosed the gardens of Oenotria, where the best manna of Calabria descends, that no man might gather it without paying tribute, the manna ceased till the tribute was taken off, and then it came again; and so when, after the third trial, the princes found they could not have that in proper which God made to the common, they left it as free as God gave it. The like happened in Epire, when Lysimachus laid an impost upon the Tragasæan salt, it vanished till Lysimachus left it public. And when the procurators of King Antigonus imposed a rate upon the sick people that came to Edepsom to drink the waters, which were lately sprung, and were very healthful, instantly the waters dried up, and the hope of gain perished.

The sum of all is in these words of St. Paul, "Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such." And our blessed Saviour in the enumerating the duties of justice, besides the commandment of "Do not steal" adds, "Defraud not," forbidding (as a distinct explication of the old law) the tacit and secret theft of abusing our brother in evil contracts. And it needs no other arguments to enforce this caution, but only that the Lord hath undertaken to avenge all such persons. And as he always does it in the great day of recompenses; so very often he does it here, by making the unclean portion of justice to be as a canker-worm, eating up all the other increase; it procures beggary, and a declining estate, or a caitiff cursed spirit, an ill name, the curse of the injured and oppressed person, and a fool or a prodigal to be his heir.

From Sparke's Festivals

COMPANIONS IN FASTING.

The best companions of our fasts are the retirements of religion, and the enlargements of charity, giving to others what we deny to ourselves, making all our actions pursue the same design, that we restrain our thoughts from cares, and all our senses from loose objects, as well as our palates from dainties; or else we make that become a sin which is not in itself a virtue, but may be a foundation of it, by the end and manner of performance. The great and perfect Christian fast is not only to abstain from meats and drinks, for that the devils do, yet cannot it be called a fast, because it is meat and drink to them to do evil; but also from the vanities of the world and all the vices of our sinful nature. If the belly only have sinned, saith Bernard, let that fast alone, (go about to starve the belly again;) but if the other parts (as which hath not?) have offended, let them all fast for company—ay, all our senses, for being the cinque ports of sin. Let the eye fast from all uncovenanted gazes; look not on fair dust, but on the real stars; shut those casements unto vanity, and open them toward heaven, for which they were so elevated. Let not our eyes be fixed on dunghills, while the eyes of all things else wait on the Lord, saith David, even as the eyes of a maiden on the hands of her mistress. Let the eye fast, and desire none to the beatifying vision. Let the ear fast also, shut its doors against all looser and profane discourses, opening to the dictates of the wise charmer. Let not Satan or his fishers of men angle thy soul out of thy ravished ear; but whensoever virtue speaks, he that hath ears to hear, let him hear.

The tongue too above all need fast, that little busy film it is fills the world with jars, and therefore need keep fast with David, that we offend not with our tongue. A double portcullis nature hath made, and all too little to keep in that unruly member; and better it is by silence to express some wisdom, than by much talk, much folly. Yet when God's cause requires, let the tongue be the pen of a ready writer, refrain not without grief; but better were it that the tongue should cleave to the roof of that mouth that spends itself in putrid language, customary oaths, lies, blasphemies, and imprecations; since of every idle word that men shall speak they shall give an account at the day of judgment—Let the tongue therefore fast and pray too, with David, Set a watch (O Lord) before my mouth, and keep thou the door of my lips. Let the hand also fast from idleness and all evil works; from Achan's theft, from Ahab's oppression, from Haman's projects, from Nabal's griping, and from Belshazzar's sacrilege: each of which is inscribed with a touch me not; and it is one of the qualifications of a saint that he be a man of clean hands. Psa. xxiv. The foot also must overtake the rest in abstinence, and fast from all guilty paths, from bloody swiftness, and the ways of rapine; from the black steps of ill society, whose paths tend to the grave, and lead down to the chambers of death. And last of all, the heart must fast, (or all the rest do nothing,) a heartless sacrifice was never offered—I am sure never accepted; that, I say, must go along with all, nay, before all the rest in holy duties: the understanding must fast from error and scrupulosity; the will from precipitate elections; and the memory, that mouth of the soul, from eating so much trash, and from storing up so many gross crudities and trivial matters; ay,—such a universal abstinence of soul and body will give up both a living sacrifice, holy and acceptable unto God. Rom. xii. Such a penitential Lent shall find a joyful Easter, so pious a life, a blessed resurrection. But lest while I treat of abstinence, I glut your patience, I here enjoin my quill forbearance.

MEDITATION FOR LENT.

O God of infinite compassion, since dust and ashes hath begun to speak unto thee, let not our Lord be angry that we still solicit thee, since all our importunity proceeds from our being angry with ourselves for sin; and why should our transgressions call louder on thy justice, than our prayers on thy mercy, for penitent sinners? of which number we (now) unfeignedly desire to appear before thee, being heartily displeased with ourselves, above all things, for displeasing thee; not only putting on external weeds of sorrow, but also intimately grieved in our spirits, for our so frequently grieving of thy Holy Spirit, and violating those seals of grace as far as in us lies, by which we were consigned to the day of redemption. For these and other our sins, O Lord, we justly deserve to be abhorred of thee; and now therefore abhor ourselves for them in dust and ashes, humbling our souls with prayer and fasting. Thou, O Christ, who, for our sakes, fasted forty days and forty nights, not needing for thine own defence any such fortification, or for thine own orisons any such elevation; but for our sakes, both as to satisfaction and imitation; conduct and sanctify our humiliations, at this season, into some answerable proportions to our crimes; that we may recover our lost virtues by acts and habits fully opposed to our sins, that as we have formerly offended by intemperance and excess, we may now deny ourselves the wonted measures even of our lawful comforts; as we have often trespassed more than on the borders of epicurism, let us now embrace such a charitable abstinence as may afford to others what we deny ourselves; and as we have oft washed out thine image with ingurgitations of ebriety, let us now practise stinted and restrained appetites, knowing that the evil spirit wandereth up and down in dry places, seeking rest and finding none; while he hurrieth the drunken swine into the sea of riot and distraction; and though we have exchanged dispositions with goats and apes and other wanton animals; yet now we endeavor to imitate the lamb and mourning turtles, by subtracting fuel from those lusts possessing our vessels in holiness and giving up our bodies a living sacrifice; and though formerly we have delighted in luxury of fashions, (those effects of shame and flags of vanity,) yet this holy season doth admonish us to cast off the old man, with his corrupt affections, and garments spotted with the flesh; not fashioning ourselves according to this world, but to put on the new man in holiness and righteousness all the days of our life: and though heretofore transported with the abuses of rare music, the freedom of cheerful songs and recreations, yet now we hang those harps upon the trees of sorrow. Cheering our souls with inward and retired mirth, with Psalms and hymns, and spiritual songs, making melody to thee in our hearts. Thus, thus, O Lord, at this time, we desire and endeavor, with the penitent prodigal, to return unto thee. Father, we have sinned, and are no more worthy to be called thy children, make us as some of thy hired servants, because we have broken all thy commandments. Lord, here we tender thee a broken heart, and such a sacrifice, O God, thou wilt not despise; hear, therefore, and have mercy. Thou that healest those that are broken in heart and givest medicine to cure their sicknesses, raise up our prostrate and dejected souls.—Why didst thou fast so long, but to teach us what guard to stand upon? Why didst thou hunger and thirst, but to satisfy for our excess? Why didst thou mourn, but to expiate our sinful joys? wherefore thine agonies, but to sweat out our sinful pleasures? why thine ignominious death, but as a ransom for our shameful life?—O thou that offeredst up prayers with strong cries and tears, hear now the prayers, and cries, and vocal tears of us and other thy penitential suppliants! Thou that fastedst forty days and forty nights, give us grace to follow thee, though not in the miracle, yet in the moral, though not with equal patience, yet so as we are able; that so our fast being neither envious nor ostentatious; not for strife and debate, or for any Pharisaisal ends; but charitable and pious; loosing the bands of wickedness, and dealing our bread to the hungry, our sour herbs may prepare for a comfortable passover, our penitential Lent may end in a glad Easter, and all our sorrows in a glorious resurrection. Amen.

Edward Sparke.

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings. Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

THE CHURCHMAN'S ALMANAC FOR 1838.

The fourth edition of the above is this day published. It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

Louis Sherman, Agent,
28 Ann-street, N. Y.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

SPECULUM GREGIS,
OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

SPLENDID ENGLISH BIBLES
Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

PARISH AND RELIGIOUS LIBRARY,
Of thirteen volumes. Contents as follows:

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.
Vol. III. contains The Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B.D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs, and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D.D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A.D. 1808. By the Rev. John Bowden, D.D., Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt. Rev. B. T. Onderdonk, D.D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D.D., F.R.S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains the Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M.A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations.—Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D.D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D.D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited, with an introduction and notes, by John Jebb, D.D., F.R.S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 28 Ann-street. d5tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.
DEPOSITORY No. 28 ANN-STREET,
TWO DOORS BELOW NASSAU-STREET.

Under the superintendence of
John W. Mitchell, *Chn.*
Charles J. Aldis,
W. R. Wadsworth,
John E. Earle,
Wm. M. Benjamin,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann-street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann-street.

The following books are always to be had at the Depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed; Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No. 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St. Matthew; Questions on the Epistles and Gospels, Part 1; do. Part 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY,

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

As well as a large assortment of approved works, selected expressly for Sunday school reading; and a full supply of stationery for clergymen, students, and Sunday schools.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,
WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese and Poonah Painting, per course of lessons,	6
French,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison-street, Mr. Truman Smith, 8 Cedar-street, New York o7 6m

FOR SALE,
A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23